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THE
DOCTRINE AND DISCIPLINE

OF THE
AFRICAN METHODIST EPISCOPAL CHURCH.

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HISTORICAL PREFACE.

*To the Members of the African Methodist Episcopal
Church in the United States of America.*

BELOVED BRETHREN :

We deem it necessary to prefix to our Book of discipline a brief statement of our rise and progress which we hope will be satisfactory, and conducive to your growth and edification in the knowledge of Lord Jesus Christ. In November, 1787, the colored people belonging to the Methodist Society of Philadelphia convened together, in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren who considered them a nuisance in the house of worship, and even pulled them off their knees, while the act of prayer, and ordered them to the back seat. For these, and various other acts of unchristian conduct, they considered it their duty to devise a plan in order to build a house of their own, to worship under their own vine and fig tree. In this undertaking they met with great opposition from an elder of the Methodist Church, (J. M'C.) who threatened if they did not give up the building, erase their names from the subscription paper, and make acknowledgments for having attempted such a thing that in three months they should all be publicly

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pelled from the Methodist Society. Not considering themselves bound to obey this injunction, and being fully satisfied that they should be treated without mercy, they sent in their resignations.

Being now as outcasts, they had to seek for friends where they could; and the Lord put it into the hearts of Dr. Benjamin Rush, Mr. R. Ralston, and other respectable citizens, to interpose for them, both by advice and assistance, in getting their building finished. Bishop White also aided them, and ordained one from among themselves, after the order of the Protestant Episcopal Church, to be their pastor.

In 1793, the number of the serious people of color having increased, they were of different opinions respecting the mode of religious worship; and, as many felt a strong partiality for that adopted by the Methodists, Richard Allen, with the advice of some of his brethren, proposed erecting a place of worship on his own ground, and at his own expense, as an African Methodist meeting-house. As soon as the preachers of the Methodist Church in Philadelphia came to the knowledge of this, they opposed it with all their might, insisting that the house should be made over to the Conference or they would publish them in the newspapers, as imposing on the public, as they were not Methodists. However, the building went on, and, when finished, they invited Francis Asbury, then Bishop of the Methodist Episcopal Church, to open the house for divine service, which invitation he accepted, and the house was named Bethel. (See Gen. xxviii. 19.)

It was now proposed by the resident elder, (J. M'C.)

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that they should have the church incorporated, that they might receive any donation or legacy, as well as enjoy any other advantages arising therefrom: this was agreed to; and in order to save expense, the elder proposed drawing it up for them. But they soon found that he had done it in such a manner as entirely deprived them of the liberty they expected to enjoy; so that, by this stratagem, they were again brought into bondage by the Methodist preachers.

In this situation they experienced grievances too numerous to mention. At one time the elder, (J. S.) demanded the keys of the house, with the books and papers belonging thereto; telling them at other times they should have no more meetings without his leave, and that the house was not theirs, but belonged to the Methodist Conference. Finding themselves thus embarrassed, they consulted a lawyer, who informed them that by means of a supplement, they could be delivered from the grievances under which they labored. The congregation unanimously agreed to sign the petition for a supplement, which the Legislature of Pennsylvania readily granted; and they were liberated from the difficulties which they had experienced for many years. They now hoped to be free from any other perplexity; but they soon found that their proceedings exasperated their opponents. In order to accommodate matters, they proposed supplying them with preaching, if they would give six hundred dollars per year to the Methodist Society. The congregation not consenting, they fell to four hundred dollars; but the people were not willing to give more than two hundred dollars per

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year. For this sum they were to preach for them twice a week during the year. But it proved to be only six or seven times a year, and sometimes by such preachers as were not acceptable to the Bethel people, and not in much esteem among the Methodists as preachers. The Bethel people being dissatisfied with such conduct, induced the trustees to pass a resolution to give but one hundred dollars per year to the Methodist preachers. When a quarterly payment of the last sum was tendered, it was refused and sent back, insisting on the two hundred dollars, or they would preach no more for them. At this time, they pressed strongly to have the supplement repealed; this they could not comply with.

They then waited on Bishop Asbury, and proposed taking a preacher to themselves, and supporting him in boarding and salary, provided he would attend to the duties of the Church, such as visiting the sick, burying the dead, baptizing, and administering the sacrament. The Bishop observed, "He did not think that there was more than one preacher belonging to the Conference, that would attend to those duties, and that was Richard Allen."

The Bishop was then informed that they would pay a preacher four or five hundred dollars a year, if he would attend to all the duties of their church that they should expect: he replied, "We will not serve you on such terms."

Shortly after this, an elder (S. R.) then in Philadelphia, declared, that unless they would repeal the supplement, neither he, nor any of the Methodist preachers, traveling or local, would preach any more

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for them; so they were left to themselves. At length the preachers and stewards belonging to the Academy* proposed serving them on the same terms that they had offered to the St. George's† preachers; and they preached for them better than twelve months, and then demanded one hundred and fifty dollars per year. This not being complied with, they declined preaching for them, and they were once more left to themselves, as an edict was passed by the elder, that if any local preacher served them he should be expelled from the Connection. John Emery, the elder of the Academy, published a circular letter in which they were disowned by the Methodists. A house was also fitted up, not far from Bethel, and an invitation given to all who desired to be Methodists, to resort thither; but being disappointed in this plan Robert R. Roberts, the resident elder of St. George's charge, came to Bethel, and insisted on preaching to them and taking the spiritual charge, for they were Methodists. He was told, he should come on some terms with the trustees; his answer was, that he did not come to consult with Richard Allen, nor the trustees, but to inform the congregation, that on next Sabbath day he would come and take the charge; they told him he could not preach for them under existing circumstances. However,

* The Academy Church now known as the Union, is still standing, and is situated on Fourth St. between Market and Arch, a most flourishing congregation.

† St. George's was then a mission post of the M. E. Church, situated on Fourth Street below Vine, Philadelphia. It is now a flourishing congregation.

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at the appointed time he came; but having taken previous advice, they had their preacher in the pulpit when he came, and the house so fixed that he could not get more than half way to the pulpit. Finding himself disappointed, he appealed to those who came with him, as witnesses, that "That man," meaning the preacher, "had taken his appointment."

Several respectable white citizens, (who knew the colored people had been ill-used,) were present, and told them not to fear, for they would see them righted, and not suffer Roberts to preach in a forcible manner; after which Roberts went away.

The next elder stationed at Philadelphia, was Robert Birch, who, following the example of his predecessor, came and published a meeting for himself; but the afore-mentioned method was adopted, and he had to go away disappointed. In consequence of this, he applied to the Supreme Court for a writ of *Mandamus*, to know why the pulpit was denied him, being an elder. This brought on a lawsuit, which ended in favor of Bethel. Thus, by the providence of God, they were delivered from a long, distressing, and expensive suit, which could not be resumed, being determined by the Supreme Court; for this mercy they were unfeignedly thankful.

About this time the colored people in Baltimore and other places, were treated in a similar manner as those in Philadelphia, who, rather than go to law were compelled to seek places of worship for themselves. This induced the people of Philadelphia to call a general convention in April, 1816, to form a connection; delegates appointed to represent different

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churches met those of Philadelphia, and taking into consideration their grievances, and in order to secure their privileges and promote union among themselves, it was

Resolved, "That the people of Philadelphia, Baltimore, and all other places who should unite with them, should become one body, under the name and style of the 'African Methodist Episcopal Church.'"

We believe that it was the design of a gracious Providence, in thus uniting us, to mark out a way by which the despised African race might have an opportunity of receiving from their own brethren that religious instruction from which they have been kept by persons claiming to be their superiors, and thereby privileged to sit under their own vine and fig tree; and though opposed by the prejudices of the times, persecuted by the tongue of calumny, and buffeted by the great adversary of God and man, we have had the happiness of seeing the pleasure of the Lord prospering in our hands, to whom we appeal for our good conscience in Jesus Christ. The work of God has spread, through our instrumentality, from Philadelphia to various parts of Pennsylvania, Delaware, Maryland, District of Columbia, New York, New Jersey, Connecticut, Rhode Island, Massachusetts, Ohio, Indiana, Illinois, Missouri, Minnesota, Kansas, Nebraska, Kentucky, Tennessee, Louisiana, Michigan, California, Oregon, Canada, the barren shores of Africa, and the Island of Hayti. And also of late Ethiopia is seen stretching out her hands to God in the newly emancipated States of Virginia, North and South Carolina, Georgia, Florida, Alabama,

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Texas, Arkansas, and Mississippi. In all the States of the Union where any considerable number of our people can be found our church is established.

We esteem it our duty and privilege, most earnestly to recommend to our Church, our form of Discipline, revised and improved, which has been founded on the experience of a long series of years.

We wish to see this little publication in the houses of all our members; and the more so as it contains the articles of religion, more or less maintained, in part or in whole, by every Reformed Church in the world.

Far from wishing you to be ignorant of our doctrines, or any part of our Discipline, we desire you to read, mark, and inwardly digest the whole. You ought, next to the word of God, to procure the canons of the Church to which you belong. This present edition is cheap, and we can assure you that the profits of the sale of it shall be applied to charitable purposes.

We remain your affectionate brethren and pastors, who labor night and day, both in public and private, for your good.

DANIEL A. PAYNE,
ALEXANDER W. WAYMAN,
JABEZ P. CAMPBELL,
JAMES A. SHORTER,
THOMAS M. D. WARD,
JOHN M. BROWN,
HENRY M. TURNER,
WILLIAM F. DICKERSON,
RICHARD H. CAIN,
Bishops of A. M. E. Church.

THE
DOCTRINE AND DISCIPLINE
OF THE
AFRICAN METHODIST EPISCOPAL CHURCH.

INTRODUCTION.

*The Origin and Continuation of the
Episcopacy of the African Methodist
Episcopal Church.*

The preachers and members of our Church having become a distinct body of people, by reason of separation from our white brethren of the Methodist Episcopal Church, found it necessary at their first General Conference in April, 1816, to elect one from their own body, who was adequate to be set apart in the holy orders, to superintend the connexion

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that was then formed. The Rev. Richard Allen, being seventeen years an ordained preacher by the Rev. Bishop Asbury, of the Methodist Episcopal Church, was unanimously elected to fill that office: and on the 11th day of April, 1816, the said Rev. Richard Allen was solemnly set apart for the Episcopal office, by prayer and the imposition of the hands of five regularly ordained ministers, one of whom, Absalom Jones, was a priest of the Protestant Episcopal Church, who was then, and continued in good standing under the Diocese of the Right Rev. Bishop White, of Pennsylvania. At which time the General Conference, in Philadelphia, did unanimously receive the said Richard Allen as their Bishop, being fully satisfied with the validity of his Episcopal ordination.

The connexion having considerably increased in the course of twelve years, the General Conference sitting in Philadelphia, in 1828, found it expedient to have another Bishop to travel through the connection, as joint superintendent. The Rev. Morris Brown, being twelve years an ordained elder, was duly elected to fill that office, and on the Sunday, May 25th, 1828, Morris Brown was solemnly set apart by prayer, and the

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imposition of the hands of the Right Rev. Richard Allen, first Bishop of the African Methodist Episcopal Church, and five regularly ordained elders, as a joint Bishop of the said Church. After the decease of the Right Rev. Richard Allen, which took place at his residence in Philadelphia, March 26th, 1831, the labors devolving upon the Right Rev. Morris Brown, (his successor in office,) became so great, that the General Conference, sitting in Philadelphia, in 1836, deemed it necessary to appoint a Bishop, as joint superintendent, to assist in attending to the business of the connexion. The Rev. Edward Waters, being a regularly ordained elder for many years, was duly elected to fill that office, and on Sunday, May 15th, 1836, Edward Waters was solemnly set apart by prayer, the imposition of the hands of the Right Rev. Morris Brown, (second Bishop of the African Methodist Episcopal Church,) and five regularly ordained elders, as a joint Bishop of the said Church.

Within a few more years, from the prosperity of the Church and the resignation of Bishop Waters, the duties devolving upon Bishop Brown, in his advanced age, became more than he could perform. The General Conference, sitting in Pittsburg, deemed it

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necessary to appoint another Bishop as joint superintendent to assist in attending to the business of the connexion:—whereupon the Rev. Wm P. Quinn, a regularly ordained elder for many years, was, after solemn prayer, duly elected by the Conference, May 7th, 1844, to fill that office, and on Sunday, May 19th, said Rev Wm. P. Quinn was solemnly set apart by prayer, the imposition of the hands of the Right Rev. Morris Brown, (second Bishop of the African M. E. Church,) and five regularly ordained elders, as a joint Bishop of said Church

The General Conference, sitting in the city of New York, deemed it necessary to appoint two other Bishops, to assist in attending to the business of the connexion, whereupon, the Rev. Willis Nazrey and Rev. Daniel A. Payne, regularly ordained elders for many years, were, after solemn prayer, duly elected by the Conference, May 7th, 1852, to fill that office. And on Thursday, May 13th, Revs. Willis Nazrey and Daniel A. Payne, were solemnly set apart by prayer, the imposition of the hands of the Right Rev. William Paul Quinn, (fourth Bishop of the African Methodist Episcopal Church,) and five regularly ordained elders, as Bishops of the said church.

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The General Conference, sitting in the city of Philadelphia, deemed it necessary to appoint two other Bishops, to assist in attending to the business of the connexion: whereupon, the Revs. Alexander Washington Wayman, and Jabez P. Campbell, regularly ordained elders for many years, were, after solemn prayer, duly elected by Conference, May 16th, 1864, to fill that office. And, on Monday, May 23d, 1864, Revs. Jabez P. Campbell and Alexander Washington Wayman, were solemnly set apart by prayer, the imposition of the hands of the Right Rev. William Paul Quinn, (fourth Bishop of the African Methodist Episcopal Church,) and five regularly ordained elders, as Bishops of the said Church.

The connexion having greatly increased in the course of four years the General Conference sitting in the City of Washington, D. C., deemed it necessary to appoint three other Bishops to assist in attending to the business of the connexion. Whereupon, the Revs. James A. Shorter, Thomas M. D. Ward, John M. Brown, regularly ordained Elders for many years, were after solemn prayer, duly elected by the Conference, May 21, 1868, to fill that office. And, on Monday, May 25, 1868, Revs. James A. Shorter,

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Thomas M. D. Ward, John M. Brown, were solemnly set apart by prayer, the imposition of the hands of the Right Rev. William Paul Quinn, fourth Bishop of the African Methodist Episcopal Church, Bishops Daniel A. Payne, Alexander Washington Wayman, Jabez P. Campbell and other regularly ordained ministers assisting in the sacred ceremony.

The General Conference, sitting in St. Louis, Mo., did on Saturday, May 15th, 1880, elect Revs. Henry MacNeal Turner, of the Georgia Annual Conference; William Fisher Dickerson, of the New York Annual Conference; Richard Harvey Cain, of the South Carolina Annual Conference, to the order of Bishops of the African Methodist Episcopal Church. The same were duly ordained on Thursday, May 20th, 1880, in the following order, viz.:—Henry MacNeal Turner, by Bishop Daniel A. Payne, assisted by Bishop James A. Shorter and six regularly ordained Elders of the A. M. E. Church; William Fisher Dickerson, by

Bishop Alexander Washington Wayman, assisted by Bishop Thomas M. D. Ward, and six regularly ordained Elders of the A. M. E. Church ; Richard Harvey Cain, by Bishop Jabez P Campbell, assisted by Bishop John M. Brown, and six regularly ordained Elders of the A. M. E. Church.

PART I.

ON THE DOCTRINES.

CHAPTER I.

ON THE ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness ; the Maker and Preserver of all things, visible and invisible.—And in unity of this Godhead, there are three persons, of one substance, power and eternity—the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, who was made very man.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. Of the Resurrection of Christ.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. The Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor can be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The names of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,

Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Esther
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or the preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less,
All the books of the New Testament,
as they are commonly received, we do,
receive and account Canonical.

VI. Of the Old Testament.

The Old Testament is not contrary to

the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments, which are called moral.

VII. Of Original or Birth Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free-Will.

The condition of man after the fall of Adam is such, that he cannot turn, and prepare himself, by his own natural strength and works to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. Of Good Works.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins and en-

dure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruits

XI. Of Works of Supererogation.

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. Of Sin after Justification.

Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to

such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again, and amend our lives. And, therefore they are to be condemned, who say that they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. Of the Church.

The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things, that of necessity are requisite to the same.

XIV. Of Purgatory.

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images, as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded on no warrant of Scripture, but repugnant to the word of God.

XV. Of speaking in the Congregation in such a Tongue as the People understand.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

XVI. Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel ; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the

apostles ; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation ; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.—1 Cor. xi. 29.

XVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized ; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church. ■

XVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to

have among themselves one to another, but rather is a sacrament of our redemption by Christ's death : insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. Of both Kinds.

The cup of the Lord is not to be de-

nied to the lay people ; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

*XX. Of the one Oblation of Christ,
finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ, for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage ; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. Of the Rulers of the United States of America.

The President, the Congress, the General Assemblies, the Governors and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States of America, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

XXIV Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men, by our

Lord Jesus Christ, and James his apostle ; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

CHAPTER II.

CATECHISM ON FAITH.

Question 1. What is it to be justified?

Answer. To be pardoned and received into God's favor, into such a state, that, if we continue therein, we shall be finally saved.

Q. 2. Is faith the condition of justification?

A. Yes, for every one that believeth not, is condemned ; and every one who believes, is justified.

Q. 3. But must not repentance, and works meet for repentance, go before this faith?

A. Without doubt; if by repentance you mean conviction of sin, and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good, and using his ordinances according to the power we have received.

Q. 4. What is faith?

A. Faith in general is a divine, supernatural evidence, or conviction of things not seen; not discoverable by our bodily senses, as being either past, future or spiritual. Justifying faith implies not only a divine evidence or conviction, that God was in Christ, reconciling the world to himself, but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.

Q. 5. Have all Christians this faith? May not a man be justified and not know it?

A. That all true Christians have such faith as implies assurance of God's love, appears from Rom. viii. 15; 2 Cor. xiii. 5;

Eph. iv. 32; Heb. viii. 10; 1 John iv. 10; v. 19. And that no man can be justified and not know it, appears further from the nature of the thing; for faith after repentance, is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as the distant fruits thereof.

Q. 6. But may not a man go to heaven without it?

A. It does not appear from Holy Writ that a man who has heard the gospel can, Mark xvi. 16, whatever a heathen may do. Rom. ii. 14.

Q. 7. What are the immediate fruits of justifying faith?

A. Peace, joy, love, power over all outward sin, and power to keep down inward sin.

Q. 8. Does any one believe who has not the witness in himself, or any longer than he sees, loves, and obeys God?

A. We apprehend not, *seeing* God being the very essence of faith; love and obedience being the inseparable properties of it.

Q. 9. What sins are consistent with justifying faith?

A. *No wilful sin.* If a believer *wilfully sins*, he casts away his faith. Neither is it possible he should have justifying faith again without previously repenting.

Q. 10. Must every believer come into a state of doubt or fear, or darkness? Will he do so unless by ignorance or unfaithfulness? Does God otherwise withdraw himself?

A. It is certain a believer *need* never come again into condemnation. It seems he need not come into a state of doubt or fear, or darkness, and that (ordinarily at least) he *will* not unless by ignorance or unfaithfulness. Yet it is true, that the first joy seldom lasts long; that it is followed by doubts and fears; and that God frequently permits great heaviness, before any large manifestation of himself.

Q. 11. Are works necessary to the continuance of faith?

A. Without doubt; for many forfeit the free gift of God, either by sins of omission or commission.

Q. 12. Can faith be lost, for want of works?

A. It cannot but through disobedience.

Q. 13. How is faith *made perfect by works*?

A. The more we exert our faith, the more it is increased. To him that hath shall be given.

Q. 14. St. Paul says, Abraham was *not justified by works*; St. James, he was *justified by works*. Do they not contradict each other?

A. No. 1st, Because they do not speak of the same justification. St. Paul speaks of that justification which was when Abraham was seventy-five years old, about twenty years before Isaac was born. St. James of that justification, which was when he offered up Isaac on the altar.

2d. Because they do not speak of the same works: St. Paul speaking of works that precede faith; St. James, of works that spring from it.

Q. 15. In what sense is Adam's sin imputed to all mankind?

A. In *Adam* all die, *i. e.*, 1st, Our bodies then become mortal ; 2d, Our souls died, *i. e.*, were disunited from God. And hence, 3d, We are all born with a sinful, devilish nature, by reason whereof ; 4th, We are children of wrath, liable to death eternal. Rom. v. 18 ; Eph. ii. 3.

Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers ?

A. We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any. Although we do find that faith is imputed to us for righteousness.

The text, “ As by one man’s disobedience many were made sinners, so by the obedience of one, many were made righteous,” we conceive means, by the merits of Christ all men are cleared from the guilt of Adam’s actual transgression.

We conceive further, Through the obedience and death of Christ, 1st, The bodies of all men become immortal after the resurrection ; 2d, Their souls receive a capacity of spiritual life ; and 3d, An

actual spark or seed thereof; 4th, All believers become children of grace, reconciled to God, and 5th, Made partakers of the divine nature.

Q. 17. Have we then, unawares, leaned too much towards *Calvinism*?

A. We are afraid we have.

Q. 18. Have we not also leaned towards *Antinomianism*?

A. We are afraid we have.

Q. 19. What is *Antinomianism*?

A. The doctrines which make void the law through faith.

Q. 20. What are the main pillars thereof?

A. 1st, That Christ abolished the moral law; 2d, That therefore Christians are not obliged to observe it; 3d, That one branch of Christian liberty is liberty from obeying the commandments of God; 4th, That it is bondage to do a thing because it is commanded, or forbear because it is forbidden; 5th, That a believer is not obliged to use the ordinances of God to do good works; 6th, That a preacher ought not to exhort to good works; not unbelievers because it

it is hurtful, not believers, because it is needless.

Q. 21. What was the occasion of St. Paul's writing his epistle to the *Galatians*?

A. The coming of certain men amongst the *Galatians*, who taught, "Except ye be circumcised and keep the law of Moses, ye cannot be saved."

Q. 22. What is his main design herein?

A. To prove 1st, That no man can be saved, or justified by the works of the law, either moral or ritual; 2d, That every believer in Christ is justified by faith without the works of the law.

Q. 23. What does he mean by the works of the law? Gal. ii. 16, &c.

A. All works which do not spring from faith in Christ.

Q. 24. What by being under the law? Gal. iii. 23.

A. Under the Mosaic dispensation.

Q. 25. What law has Christ abolished?

A. The ritual law of Moses.

Q. 26. What is meant by liberty? Gal. v. 1.

A. Liberty, 1st from the law ; 2d, from sin.

II. Q. 1. How comes what is written on justification to be so intricate and obscure ? Is this obscurity from the nature of the thing itself, or from the fault or weakness of those who generally treated about it ?

A. We apprehend this obscurity does not arise from the nature of the subject ; but partly from the extreme warmth of most writers who have treated it.

Q. 2. We affirm that faith in *Christ* is the sole condition of justification. But does not repentance go before that faith ? Yea, and (supposing that there be opportunity for them) fruits or works meet for repentance ?

A. Without doubt they do.

Q. 3. How then can we deny them to be conditions of justification ? Is not this a mere strife of words ?

A. It seems not, though it has been grievously abused. But so the abuse cease, let the use remain.

Q. 4. Shall we read over together Mr.

Baxter's aphorisms, concerning justification?

A. By all means.

Q. 5. Is an assurance of God's pardoning love absolutely necessary to our being in his favor? Or may there possibly be some exempt cases?

A. We dare not possibly say there are not.

Q. 6. Is such an assurance absolutely necessary to inward and outward holiness?

A. To inward we apprehend it is: to outward holiness, we incline to think not.

Q. 7. Is it indispensably necessary to final salvation?

A. Love hopeth all things. We know not how far any man may fall under the case of invincible ignorance.

Q. 8. But what can we say of one of our own society who dies without it, as I. W., at London?

A. It may possibly be an exempt case (if the fact was really so). But we determine nothing: we leave his soul in the hands of Him who made it.

Q. 9. Does a man believe any longer than he feels reconciled to God?

A. We conceive not. But we allow there may be infinite degrees of seeing God; even as many as there are between him that sees the sun, when it shines on his eyelids closed, and he who stands with his eyes wide open in the full blaze of his beams.

Q. 10. Does a man believe any longer than he loves God?

A. In nowise. For neither circumcision nor uncircumcision avails, without faith working by love.

Q. 11. Have we duly considered the case of Cornelius? Was he not in the favor of God, when his prayer and alms came up for a memorial before God, *i. e.* before he believed in *Christ*?

A. It does seem that he was in some degree. But we speak not of those who have heard the Gospel.

Q. 12. But were those works of his splendid sins?

A. No; nor were they done without the grace of Christ.

Q. 13. How then can we maintain that all works, done before we have a sense of the pardoning mercies of God, are sins? And as such an abomination to him?

A. The works of him who has heard the gospel, and does not believe, are not done as God hath willed or commanded them to be done. And yet we know not how to say, that they are an abomination to the Lord in him who feareth God, and from that principle does the best he can.

Q. 14. Seeing there is so much difficulty on this subject, can we deal too tenderly with them that oppose us?

A. We cannot unless we were to give up any part of the truth of God.

Q. 15. Is a believer constrained to obey God?

A. At first he often is. The love of Christ constraineth him. After this he may obey; or he may not; no constraint being laid on him.

Q. 16. Can faith be lost through disobedience?

A. It can. A believer first inwardly disobeys, inclines to sin with his heart; then his intercourse with God is cut off, *i. e.*, his faith is lost. And after this he may fall into outward sin, being now weak and like another man.

Q. 17. How can such a one recover faith?

A. By repenting and doing the first works. Rev. ii. 5.

Q. 18. Whence is it that so great a majority of those who believe, fall more or less into doubt or fear?

A. Chiefly from their own ignorance or unfaithfulness; often from their own not watching unto prayer; perhaps from some defect or want of the power of God in the preaching they hear.

Q. 19. Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines?

A. 1st. At first we preached almost wholly to unbelievers. To those therefore we spake almost continually of remission of sins through the death of Christ and the nature of faith in his blood.

And so we do still among those who need to be taught the first elements of the Gospel of Christ.

2d. But those in whom the foundation is already laid, we exhort to go on to perfection, which we did not see so clearly at first, although we occasionally spoke of it from the beginning.

3d. Yet we now preach, and that continually, faith in Christ, as our prophet, priest, and king, at least as clearly, as strongly, and as fully, as we did several years ago.

Q. 20. Do not some of our preachers preach too much of the wrath, and too little of the love of God?

A. We fear that they have leaned to that extreme, and hence some of their hearers have lost the joy of faith.

Q. 21. Need we ever preach the terrors of the Lord to those who know they are accepted of him?

A. No, it is folly so to do ; for love is to them the strongest of all motives.

Q. 22. Do we ordinarily represent a justified state so great and happy as it is?

A. Perhaps not; a believer walking in the light is inexpressibly great and happy.

Q. 23. Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?

A. Undoubtedly we should be aware of this; for one may insensibly slide into it.

Q. 24. How should we avoid it?

A. When we are going to speak of entire sanctification, let us first describe the blessing of a justified state, as strong as possible.

Q. 25. Does not the truth of the Gospel lie very near both Calvinism and Antinomianism?

A. Indeed it does, as it were within a hair's breadth;—so that it is altogether foolish and sinful, because we do not altogether agree with one or the other, to run from them as far as we can.

Q. 26. Wherein may we come to the very verge of Calvinism?

A. 1st. In ascribing all good to the free grace of God. 2d. In denying all natural free-will, and all power antece-

dent to grace, and, 3d. In excluding all merit from man even for what he has or does by the grace of God.

Q. 27. Wherein may we come to the edge of Antinomianism?

A. 1st. In exalting the merits and love of Christ. 2d. In rejoicing evermore.

Q. 28. Does faith supersede (set aside the necessity of) holiness or good works?

A. In nowise. So far from it that it implies both as a cause does its effects.

III. Q. 1. Can an unbeliever (whatever he be in other respects) challenge anything of God's justice?

A. He cannot, nothing but hell. And this is a point on which we cannot insist too much.

Q. 2. Do we exempt men of their own righteousness, as we did at first? Do we sufficiently labor, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavor, with all our might, to overturn their false foundation?

A. This was at first one of our principal points. And it ought to be so still. For

till all other foundations are overturned, they cannot build on *Christ*.

Q. 3. Did we not then purposely throw them into convictions? Into strong sorrow and fear? Nay, did we not strive to make them inconsolable, refusing to be comforted?

A. We did. And so should we do still. For the stronger the conviction the speedier is the deliverance. And none so soon receive the peace of God, as those who steadily refuse all other comfort.

Q. 4. What is sincerity?

A. Willingness to know and do the whole will of God. The lowest species thereof seems to be faithfulness in that which is little.

Q. 5. Has God any regard for man's sincerity?

A. So far, that no man in any state can possibly please God without it; neither in any moment wherein he is not sincere.

Q. 6. But can it be conceived that God has any regard to the sincerity of an unbeliever?

A. Yes, so much that if he perseveres therein God will infallibly give him faith.

Q. 7. What regard may we conceive him to have to the sincerity of a believer?

A. So much that in every sincere believer he fulfils all the great and precious promises.

Q. 8. Whom do you term a sincere believer?

A. One that walks in the light, as God is in the light.

Q. 9. Is sincerity the same with a single eye?

A. Not altogether: the latter refers to our intentions, the former to our wills or desires.

Q. 10. Is it not all in all?

A. All will follow persevering sincerity. God gives everything with it; nothing without it.

Q. 11. Are not then sincerity and faith equivalent terms?

A. By no means. It is at least as nearly related to works as it is to faith. For example, who is sincere before he believes? He that then does all he can;

he that according to the power he has received, brings forth fruits meet for repentance. Who is sincere after he believes? He that from a sense of God's love is zealous of all good works.

Q. 12. Is not sincerity what St. Paul terms a willing mind? 2 Cor. viii. 12.

A. Yes, if the word were taken in a general sense. For it is a constant disposition to use all the grace given.

Q. 13. But do we not then set sincerity on a level with faith?

A. No: for we allow a man may be sincere and not be justified, as he may be penitent and not be justified: (not as yet) but he cannot have faith, and not be justified. The very moment he believes he is justified.

Q. 14. But do we not give up faith and put sincerity in its place, as the condition of our acceptance with God?

A. We believe it is one condition of our acceptance, as repentance likewise is. And we believe it is a condition of our continuing in a state of acceptance with God. Yet we do not put it in the place

of faith. It is by faith the merits of Christ are applied to my soul. But if I am not sincere they are not applied.

Q. 15. Is not this that going about to establish your own righteousness, whereof St. Paul speaks?

A. St. Paul there manifestly speaks of unbelievers who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our sincerity; but through the merits of Christ alone. Indeed, so long as any man believes he cannot go about (in St. Paul's sense) to establish his own righteousness.

Q. 16. But do you consider that we are under the covenant of grace? And that the covenant of works is now abolished?

A. All mankind are under the covenant of grace, from the very hour that the original promise was made. If by the covenant of works you mean that of unsinning obedience made with Adam before the fall; no man but Adam was ever under that covenant—for it was

abolished before *Cain* was born. Yet it is not so abolished, but that it will stand, in a measure, even to the end of the world, that is if we *do this*, we shall live ; if not, we shall die eternally ; if we do well we shall live with God in glory—if evil, we shall die the second death. For every man shall be judged in that, and rewarded *according to his works*.

Q. 17. What, means, then, to him that believeth, his faith is counted for righteousness ?

A. That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then, observe, universal righteousness follows though it did not precede faith.

Q. 18. But is faith thus counted to us for righteousness, at whatsoever time we believe ?

A. Yes. In whatsoever moment we believe all our past sins vanish away. They are as though they never had been, and we stand clear in the sight of God.

Q. 19. Are not the assurance of faith, the inspiration of the Holy Ghost, and

the revelation of *Christ* in us, terms of nearly the same import?

A. He that denies one of them, must deny all: they are so closely connected.

Q. 20, Are they ordinarily, where the pure gospel is preached, essential to our acceptance?

A. Undoubtedly they are, and as such to be insisted on in the strongest terms.

Q. 21. Is not the whole dispute of salvation by faith, or by works, a mere strife of words?

A. In asserting salvation by faith we mean this: 1st, That pardon (salvation begun) is received by faith, producing works. 2d, That holiness (salvation continued) is faith working by love. 3d, That Heaven, (salvation finished) is the reward of this faith.

If you assert salvation by works, or by faith and works, mean the same thing, (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory,) we will not strive with you at all. If you do not, this is not a *strife of words*, but the very vitals, the essence of Christianity is the thing in question.

Q. 22. Wherein does our doctrine now differ from that preached by Mr. Wesley, at Oxford?

A. Chiefly in these two points: 1st, He then knew nothing of that righteousness of faith in justification; nor 2d, Of that nature of faith itself, as implying consciousness of pardon.

Q. 23. May not some degree of the love of God go before a distinct sense of justification?

A. We believe it may.

Q. 24. Can any degree of holiness or sanctification?

A. Many degrees of outward holiness may; yea, and some degrees of meekness, and several other tempers which would be branches of Christian holiness, but that they do not spring from Christian principles. For the abiding love of God cannot spring but from a faith in a pardoning God. And no true Christian holiness can exist without that love of God for its foundation.

Q. 25. Is every man as soon as he believes, a new creature, sanctified, pure in

heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?

A. All these things may be affirmed of every believer, in a true sense. Let us not, therefore, contradict those who maintain it. Why should we contend about words?

IV Q. 1. How much is allowed by our brethren who differ from us in regard to sanctification?

A. They grant, 1st. That every one must be entirely sanctified, in the article of death.

2d. That until then a believer daily grows in grace, comes nearer and nearer to perfection.

3d. That we ought to be continually pressing after this, and exhort all others to do so.

Q. 2. What do we allow them?

A. We grant, 1st. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, or made perfect in love, till a little before death.

2d. That the term “sanctified” is continually applied by St. Paul to all that were justified, and were true believers.

3d. That by this term alone, he rarely (if ever) means, saved from all sin.

4th. That consequently, it is not proper to use it in this sense, without adding the words “entirely, wholly,” or the like.

5th. That the inspired writers almost continually speak of, or to those who were justified; but very rarely either of or to those who were wholly sanctified.

6th. That, consequently, it behooves us to speak in public almost continually of the state of justification; but more rarely, at least in full and explicit terms, concerning entire sanctification.

Q. 3. What then is the point wherein we divide?

A. It is this: Whether we should expect to be saved from all sin, before the article of death.

Q. 4. Is there any clear Scripture *promise* of this; that God will save us from *all* sin?

A. There is, Ps. cxxx. 8: "He shall redeem Israel from all his iniquities."

This is more largely expressed in the prophecy of Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. I will also save you from all your uncleannesses," xxxvi. 25, 29. No promise can be more clear. And to this the Apostle plainly refers in that exhortation: "Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1. Equally clear and expressive is that ancient promise: "The Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul." Deut. xxx. 6.

Q. 5. But does any assertion answerable to this occur in the New Testament?

A. There does, and that laid down in the plainest terms. So 1 John iii. 8: "For this purpose the Son of God was manifested that he might destroy the

works of the devil." The works of the devil without any limitation or restriction ; but all sin is the work of the devil. Parallel to which is that assertion of St. Paul, Eph. v. 27 : " Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish."

And to the same effect is that assertion in the eighth chapter of Romans (3d and 4th verses) : " God sent his Son that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Q. 6. Does the New Testament afford any further ground for expecting to be saved from all sin ?

A. Undoubtedly it does. Both in those prayers and commands, which are equivalent to the strongest assertions.

Q. 7. What prayers do you mean ?

A. Prayers for entire sanctification ; which, were there no such thing, would be mere mockery of God. Such, in par-

ticular, are, 1st. Deliver us from evil ; or rather, from the evil one. Now when this is done, when we are delivered from all evil, there can be no sin remaining.

2d. “ Neither pray I for these alone, but for them also which shall believe on me through their word, that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us ; I in them, and thou in me, that they may be made perfect in one.” John xvii. 20, 21, 23.

3d. “ I bow my knees unto the God and Father of our Lord Jesus Christ, that he would grant you, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length, and breadth, and height, and know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.” Eph. iii. 14, 16, 19.

4th. “ The very God of peace sanctify you wholly ; and I pray God, your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. v. 23.

Q. 8. What command is there to the same effect?

A. 1st. "Be ye perfect, as your Father which is in heaven is perfect." Matt. v. 48.

2d. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii. 37 But if the love of God fill all the heart, there can be no sin there.

Q. 9. But how does it appear that this is to be done before the article of death?

A. First, from the very nature of a command, which is not given to the dead, but to the living.

Therefore, "Thou shalt love the Lord thy God with all thy heart," cannot mean, Thou shalt do this when thou diest, but while thou livest

Secondly, from express texts of Scripture.

1st. "The grace of God, which bringeth salvation, hath appeared to all men; teaching us that, denying ungodliness and every worldly lust, we should live soberly, righteously, and godly, in the present

world ; looking for the glorious appearing of our Lord Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 11, 14.

2d. " He hath raised up a horn of salvation for us to perform the mercy promised to our fathers, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of all our enemies, should serve him without fear, in holiness and righteousness before him all the days of our life," Luke i. 69, &c.

Q. 10. Does not the harsh preaching of perfection tend to bring believers into a kind of bondage or slavish fear ?

A. It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy, and desire.

Q. 11. Why may we not continue in the joy of faith, even till we are made perfect ?

A. Why, indeed ! Since holy grief

does not quench this joy ; since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. 12. Do we not discourage believers from rejoicing evermore?

A. We ought not to do so. Let them all their time rejoice unto God, so it be with reverence. And even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God), but at the lightness or pride, that the evil may cease and the good remain.

Q. 13. Ought we to be anxiously careful about perfection, lest we should die before we have attained it?

A. In nowise. We ought to be thus careful for nothing, either spiritual or temporal.

Q. 14. But ought we not to be troubled on account of the sinful nature which still remains in us?

A. It is good to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us the more earnestly to turn unto Christ every

moment, and to draw light, and life, and strength from him, that we may go on conquering and to conquer. And therefore, when the sense of our sins most abounds, the sense of his love should much more abound.

Q. 15. Will our joy or our trouble increase as we grow in grace?

A. Perhaps both. But, without doubt, our joy in the Lord will increase as our love increases.

Q. 16. Is not the teaching believers to be continually poring over their inbred sin, the ready way to make them forget that they were purged from their former sin?

A. We find by experience it is; or to make them undervalue, and account it a little thing; whereas, indeed (though there are still greater gifts behind), this is inexpressibly great and glorious.

CHAPTER III.

GENERAL RULES.

SECTION 2.

*Rules of the Band Societies, drawn up
December 25, 1738.*

Two, three or four true believers who have confidence in each other, form a band. Only, it is to be observed, that in one of these bands all must be men or all women ; and all married or all unmarried.

The design of our meeting is to obey that command of God—"Confess your faults one to another, and pray for one another, that ye may be healed."—James v. 16.

To this end we agree,

1. To meet once a week at least.
2. To come punctually at the hour appointed unless some extraordinary reason prevent.
3. To begin exactly at the hour with singing or prayer.
4. To speak, each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in tempers, words or actions, and temptations we have felt since last meeting.

5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak of his own state first, and then to ask the rest in order, as many and as searching questions as may be concerning their state, sins and temptations.

Some of the questions proposed to every one before he is admitted among us, may be to this effect:

1. Have you had the forgiveness of sins?

2. Have you peace with God, through our Lord Jesus Christ?

3. Have you the witness of God's Spirit with yours, that you are a child of God?

4. Is the love of God shed abroad in your heart?

5. Has no sin inward or outward dominion over you?

6. Do you desire to be told of your faults?

7. Do you desire to be told of all your faults, and that plainly and home?

8. Do you desire that every one of us shall tell you, from time to time, whatsoever is in our hearts concerning you?

9. Consider : Do you desire we should tell you whatsoever we think, whatsoever we fear, concerning you?

10. Do you desire that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?

11. Is it your desire and design to be upon this, and all other occasions, entirely open, so as to speak without disguise and without reserve?

Any of the preceding questions may be asked as often as occasion requires, the four following at every meeting :

1. What known sins have you committed since our last meeting?

2. What particular temptations have you met with?

3. How were you delivered?

4. What have you thought, said, or done of which you are in doubt, whether it be sin or not?

SECTION 2.

*General Rules of the United Societies of
1739.*

(1). In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning after redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which, from thenceforward, they did every week, namely, on Thursday, in the evening. To these, and as many others as desired to join with them (for their number increased daily), he gave those advices from time to time,

which he judged most needful for them ; and they always concluded their meetings with prayer suited to their several necessities.

(2). This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

(3). That it may the more easily be discerned whether they are indeed working out their salvation, each society is divided into smaller companies (called classes), according to their respective places of abode. There are about twelve persons in a class, of whom one is styled the "Leader." It is his duty,

I. To see each person in his class once a week, at least ; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort or exhort, as occasion may require.

3. To receive what they are willing to give towards the relief of the preachers, church, and poor.

II. To meet the ministers, and the stewards of the society, once a week ; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.

2. To pay the stewards what they have received from their several classes in the week preceding.

3. There is only one condition previously required of those who desire admission into these societies—a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits. It is then expected of all who continue to evidence their desire of salvation :

First. By doing no harm ; by avoiding evil of every kind, especially that which is most generally practis'd—such as.

The taking the name of God in vain.

The profaning the day of the Lord,

either by doing ordinary work therein, or by buying and selling.

Drunkenness, or the drinking of spirituous liquors, unless in cases of necessity.

The buying and selling of men, women, and children, with an intention to enslave them.

Fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using of many words in buying and selling.

The buying and selling goods that have not paid duty.

The giving or taking things on usury, that is, unlawful interest.

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, and the reading those books which do not tend to the knowledge or love of God.

Softness, and needless self-indulgence.

Laying up treasure on earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(4) It is expected of all those who continue in these societies, that they shall continue to evidence their desire of salvation:—

Secondly. By doing good; by being in every thing merciful according to their power, as they have opportunity; doing good of every possible sort, and, as far as is possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproofing or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that we are not to do good unless we feel our hearts free to do it.

By doing good, especially to them that are of the household of faith, or groaning so to be ; employing them preferably to others, buying one of another, helping each other in business ; and so much the more, as the world will love its own, and them only.

By all possible diligence and frugality, that the gospel may not be blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely, for the Lord's sake.

(5) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation :—

Thirdly. By attending upon all the ordinances of God. Such are :

The public worship of God.

The ministry of the word, either read or expounded.

The Supper of the Lord.

Family and private prayer.

Searching the Scriptures, fasting or abstinence.

(6.) These are the general rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice.

All these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account.

We will admonish him of the error of his ways; we will bear with him for a season; but then if he repent not, he hath no more place among us.

We have delivered our own souls.

*Directions given to the Band Societies,
December 25th, 1744.*

You are supposed to have the faith that overcometh the world. To you, therefore, it is not grievous:—

I. Carefully to abstain from doing evil: in particular,—

1. Neither to buy nor sell anything on the Lord's day.

2. To taste no spirituous liquors, nor dram of any kind, unless prescribed by a physician.

3. To be at a word both in buying and selling.

4. Not to mention the fault of any behind his back, and stop those short who do so.

5. To wear no needless ornaments, such as rings, ear-rings, necklaces, lace, or ruffles.

6. To use no needless self-indulgence.

II. Zealously to maintain good works: in particular,—

1. To give alms of such things as you possess, and that according to your ability.

2. To reprove those who sin in your sight, and that in love and meekness of wisdom.

3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God: in particular,—

1. To be at church, at the Lord's table, and at every public meeting of the bands at every opportunity.

2. To use private prayer, every day; and family prayer, if you are at the head of a family.

3. Frequently to read the Scriptures and meditate thereon. And,

4. To observe as days of fasting or abstinence all Fridays in the year.

CHAPTER IV.

ON PUBLIC WORSHIP.

SECTION I.

Morning Services.

1. A voluntary, either sung by the choir or played on the organ.

2. A hymn, to be given out by the pastor or officiating clergyman, and to be sung by the choir and congregation.

3. Prayer, preacher with congregation, all kneeling.

4. Responsive reading of the first Scripture Lesson in the following order: the minister to read one verse and the congregation to read the next one, and so on to the close of the lesson. This shall be the order whenever and wherever practicable.

5. Reading of the second Scripture Lesson by the officiating minister.

6. Singing by the choir and congregation.

7. A sermon, to be closed with the Lord's Prayer by the minister, whilst he and the congregation are all kneeling.

8. Singing by the choir and congregation, during which the collection shall be taken up, and after this the singing of a doxology, to be followed by the benediction.

SECTION II.

Afternoon and Evening Services.

1. The same order of exercises observed in the morning shall be observed afternoon and evening.

2. Omissions can be made on Sacramental occasions, and when a want of time requires it.

3. Every member of the church and of the congregation should have a Hymn Book in hand, to enable him to engage in the singing. But when this is not the case, the minister should give out every verse to be sung. Generally all hymns should be selected by the minister.

SECTION III.

Sacramental Services.

1. The Scriptures shall be always read at the sacramental services, although

the minister may, if necessary, omit a sermon.

2. The reading of notices shall be dispensed with on this solemn occasion.

CHAPTER V.

REGULATIONS FOR SINGING.

SECTION I.

On Choirs.

1. The leader of a choir shall be elected by the choir, and confirmed or rejected by the minister in charge.

2. No person shall be allowed to sing in our choirs who will not be subject to our authority.

3. Let the singers be directed to attend singing-schools under our government.

SECTION II.

On Proper Hymns.

The A. M. E. Hymn Book shall be recommended to the people, and hymns used from it instead of hymns of any individual's composition.

2. In every large society let them learn to sing; and let them learn our hymns first. Let every person be exhorted to do this.

3. When a hymn is to be given out to the congregation and a preacher is present let him alone give it out and line it, and in doing this let him seldom give out more than five or six verses.

SECTION III.

ON APPROPRIATE TUNES.

1. The preacher should not encourage the singing of such tunes as cannot be sung by the whole congregation. Public singing is a part of divine worship and should be done by the whole congregation.

2. When a tune is to be taught to a congregation, it should be done in a treble voice, and the words of the hymn should be suited to the tune, and sung in as lively a manner as the tune will permit.

3. When a pastor himself cannot sing he should choose a person or two at each place to pitch a tune for him.

CHAPTER VI.

ON CLASS MEETINGS.

SECTION I.

Class Leaders.

1. Leaders shall be men of sound judgment and truly devoted to God.

2. No pastor or preacher is permitted to appoint a leader to a class who cannot read the Holy Scriptures.

3. The pastor or presiding elder shall have the right to examine leaders on Biblical studies once a quarter, and to remove those who fail to pursue such studies. The pastor shall observe which leaders are the most useful, and change all improper ones, and remove every one who gives love-feast tickets or class privileges to expelled members.

4. The pastor or presiding elder shall take sufficient time, at least once a quarter, to carefully examine each leader concerning his method of conducting class meetings.

SECTION II.

Duty of Leaders.

1. Each leader shall inquire how every soul in his class prospers, how he observes the outward rules, and grows in the knowledge and love of God.

2. The leaders shall frequently and freely converse with those who have the charge of their circuits and stations, and also frequently meet each other's classes.

3. Leaders shall read the rules to those who meet for the first time in a class, and shall recommend those who have been faithful and have met class six months on probation. Tickets shall be given to none but those who have stood out this probation.

4. Concerning serious persons, at every other meeting of the class in any place let no strangers be admitted. At other times they may be admitted, but not more than two or three times. They shall be admitted with the utmost caution to the love-feasts, and on no account more than two or three times without becoming members of the society.

CHAPTER VII.

MATRIMONIAL REGULATIONS.

SECTION I.

On Marriages.

1. An evil has prevailed in our church by many of our members marrying unawakened persons. By so doing they have been either hindered for life or turned back to perdition. But our members are not prohibited from marrying persons who are not of our church, provided those persons have the form and are seeking the power of godliness.

2. Every preacher shall publicly enforce the apostle's mandate—"Be ye not unequally yoked together with unbelievers," 2 Cor. vi. 14 ver., and shall exhort all concerned not to take such a course without seeking counsel from the most serious of their brethren.

3. A woman ought not to marry without the consent of her parents. But if she believe it to be her duty to marry and her parents absolutely refuse to let

her marry any Christian, she then ought to marry without their consent.

SECTION II.

ON DIVORCEMENT.

1. If any minister, preacher, exhorter or lay-member, male or female, who has been legally married, shall leave his wife or her husband, save for the cause of adultery, and marry again, (which we believe to be a crime expressly forbidden by the word of God,) while the former wife, or husband is living, he or she shall be expelled and shall not be admitted to any of our churches during the natural life of the forsaken party.

2. Any of our ministers who shall knowingly perform the marriage ceremonies for any person who has thus violated his or her previous marriage obligation said minister shall forfeit his standing in the connection.

PART II.

GOVERNMENT OF THE CHURCH.

Preliminary Remarks.

It is desired that all things be considered, on these occasions, as in the immediate presence of God, and that every person shall speak freely whatever is in his heart.

That we may improve our time at Conference, while we are conversing let us have an especial care to set God always before us. In the intermediate hours let us redeem all the time we can for private exercises. Therein let us give ourselves to prayer for one another and for a blessing on our neighbors.

CHAPTER I.

THE GENERAL CONFERENCE.

SECTION I.

Composition of the General Conference.

1. It shall be composed of the bishops and general officers and not less than two delegates from any annual conference, or

one for every twenty members in each annual conference, and also two lay delegates from each annual conference district.

SECTION II.

Qualifications of Delegates.

1. Every delegate representing an annual conference shall be a minister who has traveled four consecutive years, preceding the General Conference session, as a minister in the service of the A. M. E. Church.

2. Every delegate representing the laymen of the church shall be a member of the church who has been in good standing four consecutive years preceding the General Conference session, and he shall, moreover, be a man of good natural and acquired ability, and shall know and love the doctrines and discipline of the Church.

SECTION III.

Election of Delegates.

1. The election of ministers. The last Annual Conference prior to the sitting of the ensuing General Conference, shall elect

its delegates—two or more—and an alternate for each delegate.

The qualifications of an alternate shall be the same as those of a delegate.

2. Every delegate elected in due form by an Annual Conference shall be its representative in the General Conference, although he may have been subsequently transferred to another Conference.

3. The election of laymen. The Annual Conference prior to the one preceding the General Conference shall designate the time and place for holding an electoral college to elect lay delegates to the General Conference.

4. The pastors of all the circuits and stations in every Annual Conference shall convene their members at a given time for the purpose of electing lay members—one from each Quarterly Conference district to represent their Quarterly Conferences in the electoral colleges.

5. Every college shall assemble at least three months previous to the last Annual Conference of the quadrennium, organize by electing a president and secretary,

observe devotional exercises, and then proceed to the election of two *lay* delegates to the General Conference, and also two alternates for emergencies.

6. The delegates and alternates elected shall be furnished with credentials of their election, and these credentials shall be duly signed by the president and secretary of the college, and shall be furnished by the president. The delegates and alternates shall present said credentials to the ensuing Annual Conference, that their names may be enrolled in its minutes as lay delegates to the General Conference.

7. All delegates shall be elected by ballot. At an Annual Conference this shall be done on a certain day set apart by the Conference.

Two tellers and two secretaries shall be appointed by the Conference to take the ballots and make a record of them.

SECTION IV.

Meeting of the General Conference.

1. The Conference shall meet perpetu-

ally, once in four years, on the first Monday in May.

2. The Conference itself, at every quadrennial session, shall fix the place for its next quadrennial session.

3. The bishops, with the advice of two-thirds of the Annual Conferences, when necessary shall call an extra session of the General Conference ; but, if there be no bishops, three elders, with the advice of two-thirds of the Annual Conferences, shall call it.

4. The bishops, or said three elders, shall then, in writing, notify the preachers in charge of circuits and stations to inform all the delegates in good standing, as members of the last quadrennial session, to attend the extra session at the time and place appointed by the bishops, or said three elders. After notice being thus duly given, if two-thirds of the delegates be present at the appointed time and place, they shall proceed to business and their proceedings shall be lawful.

5. If any Annual Conference should be without representation on receiving notice

of the extra session, the bishops, or, if no bishops, three elders of that Conference, shall call an extra session of it, and it shall then elect both ministerial and lay delegates.

SECTION V.

Restrictions of the General Conference.

1. The General Conference shall have full power to make rules and regulations for the Church, but it shall not repeal or change the articles of religion nor establish any new rules of doctrine.

2. It shall not alter any rule of government to the effect of doing away with the Episcopacy or General Superintendency.

3. They shall not do away the privileges of our ministers, or preachers of trial by a committee of trial, and an appeal. Neither shall they do away the privileges of our members of trial before the society of which they are members, or by a committee, and of an appeal.

4. They shall not revoke or change the general rules of the United Societies.

5. They shall not appropriate the surplus of the Book Concern to any purpose

other than for the benefit of the Bishops. Itinerant, supernumerary, superannuated preachers, their widows and orphans: *Provided, nevertheless,* That a majority of two-thirds of the General Conference shall suffice to alter the fifth restriction and none other.

SECTION VI.

Expenses of Delegates.

1. Every pastor in every Annual Conference shall collect a part of the money needed in said Annual Conference to defray the traveling expenses of its delegates to the General Conference.

2. The part to be collected shall be according to the *per capita* taxation of all the members of the Conference District.

3. The amount to be paid to each delegate shall be calculated at the rate of ten cents per mile, going to the General Conference, but not on returning from it.

4. The traveling expenses of the Bishops to the General Conference shall be paid out of the general treasury.

5. The amount of traveling expenses

to be collected by each pastor shall be presented to the Annual Conference at which the delegates are to be elected; and in no case shall he fail to collect and present, or have presented in due time to said Conference, the amount decided to be his quota.

6. The Financial Committee, at the rise of every General Conference, shall pay the incidental expenses of the Conference, and then turn over the balance (if there be any) to the business manager, to defray the expense of printing the Book of Discipline and General Conference Minutes.

CHAPTER II.

ANNUAL CONFERENCES.

SECTION I.

Their Composition.

1. An Annual Conference shall be composed of all the traveling Elders, Deacons and Licentiates within the Conference district, and all local preachers who have been licensed four full years,

recommended by their Quarterly Conferences, examined in the studies prescribed in the Book of Discipline and accepted by the Annual Conference.

2. Probationers in an Annual Conference, and visiting members from any other Conference in the connection, may participate in debates, but shall not vote.

SECTION II.

Annual Conference Meetings.

1. Each Conference, at every annual session, shall designate the place where it will hold its next annual session.

2. The time at which this session shall be held shall be appointed by the Presiding Bishop, and should be done at each annual session.

3. An Annual Conference year shall begin when the appointments are read in the Conference and shall continue until they are read at the next ensuing session.

4. Every session shall be held at least one week.

SECTION III.

Organizing for Business.

1. The secretary of the preceding Conference, after devotional services, by order of the chairman, shall call the Conference roll.

2. Immediately after this the Conference shall proceed to elect a Secretary, Recording Secretary and Statistical Secretary; after this, the Presiding Officer, unless otherwise ordered, shall appoint all committees necessary to carry on the Conference business

3. The Recording Secretary shall engross all the proceedings of the Conference, and all the decisions rendered by the Bishop as recorded by the Secretary; and the Bishop shall see that his decisions are correctly entered in the journal.

4. One Bishop, at least, shall be present at each Annual Conference, to preside over it; but in case of absence the Conference shall elect a President *pro tem.*, and he, or the Bishop, and the Secretary shall sign the Record, which shall be

sent to every session of the General Conference.

SECTION IV.

Mode of Procedure.

Each pastor shall be asked the following questions:

1. How much Dollar Money has been collected this year?

2. How much has been collected for pastoral support?

3. How much has been collected to pay the Presiding Elder?

4. How much has been collected for contingent expenses?

5. How much has been collected to help the Bible Cause?

6. How much for Missionary purposes, and what amount of this by the Mite Societies?

7. How much has been collected for charitable purposes?

8. How much has been collected for educational purposes?

9. What amount of the forty per cent. on the dollar has been received from the

General Fund, and how has it been expended?

10. How much has been collected for Sunday-school purposes?

11. What are your statistics?—

1. The number of members.
2. Of probationers.
3. Of local preachers.
4. Of Exhorters.
5. Of churches in your charge.
6. The value of them or it.
7. The indebtedness of the charge.
8. The number of school-houses.
9. The value of them or it.
10. Is there any parsonage?
11. The value of it.

12. What preachers are admitted on trial?

13. Who remain on trial?

14. Who are admitted, or re-admitted to full connection?

15. Who are the Deacons?

16. Who have been elected and ordained Deacons and Elders this year.

17. Who have located this year?

18. Who are the Bishops of the connection ?

19. Who are the supernumerary preachers ?

20. Who are the superannuated preachers ?

21. Who have been expelled from the connection by this conference ?

22. Who have withdrawn this year from this conference and the connection ?

23. Are all the preachers blameless in life and conversation ?

24. What members of the conference have died this year ?

25. Where are the preachers stationed this year ?

26. Where shall our next conference be held ?

27. When shall we hold the next annual session of this conference ?

SECTION V

Conference Literary Exercises.

1. One day at each annual conference session shall be devoted to literary exercises—namely, to discussion, to essays,

addresses, and to such other literary exercises as may be determined by the Bishop and conference.

2. The Bishop, or a President elected by the conference, shall preside at the meeting held for these exercises, and shall appoint the ministers who are to read and give addresses on these occasions.

3. The Board of Bishops shall devise a plan upon which a connectional literary society shall be formed for the benefit of all the conferences.

CHAPTER III.

DISTRICT CONFERENCES.

SECTION I.

Their Composition.

1. The District Conference shall be composed of all traveling ministers and local preachers, and one steward from each Quarterly Conference within a Presiding Elder's District.

2. The steward shall be elected by ballot at the first Quarterly Conference after the Annual Conference Session, and

the secretary of the Quarterly Conference shall count the ballots and the chairman shall declare the result.

SECTION II.

District Conference Meetings.

1. The District Conference shall meet once a year, and in the second quarter at the time and place appointed by the Presiding Elder.

2. It shall continue in session not less than two days nor more than three.

SECTION III.

Organization.

1. The Presiding Elder of the District shall be the chairman of the conference ; but if a Bishop be present he shall be invited to preside ; but in the absence of both Presiding Elder and Bishop the conference shall elect a chairman and proceed to business. It shall also elect a secretary for the purpose of recording the proceedings.

2. The chairman shall then appoint all committees, unless otherwise ordered,

to attend to the work of the conference in detail.

SECTION IV.

Business of the Conference.

1. The conference shall make provision for obtaining the Presiding Elder's support.

2. It shall also take into consideration the following subjects :

1. The financial ability of the people throughout the district.

2. Their moral worth.

3. The spiritual condition of the churches.

4. The condition of the public schools

5. The requirements of Sabbath-schools.

6. The means necessary to make the churches financially more prosperous.

3. Committees shall be appointed upon all these subjects and shall submit carefully written reports on them to the conference session.

4. Religious services shall be observed at all the meetings and the Presiding Elder shall preach the opening sermon

of the session ; and furthermore special sermons shall be preached on each evening during the session.

5. The conference shall have a record of all its proceedings kept in a book provided for the purpose and it shall be the duty of the secretary to preserve it until demanded by the conference.

6. The Conference shall give its attention to the establishment of district schools.

SECTION V.

Traveling Expenses.

1. It shall be the duty of the several churches in the district to pay the traveling expenses of the members of the District Conference to and from the place of its session.

CHAPTER IV.

QUARTERLY CONFERENCES.

SECTION I.

Their Composition.

1. The Quarterly Conference shall consist of the traveling preachers or pastors

on a circuit, or in a station, the local preachers, exhorters, stewards, class-leaders and the male superintendent of the Sunday school providing that he be a member of the church where the school is located.

2. Each General Officer shall be a member of some Quarterly Conference designated by his Bishop.

SECTION II.

Quarterly Conference Meetings.

1. The sessions of the Quarterly Conference shall be held every three months or four times a year, on every circuit and in every station.

2. The time and place of meeting shall be appointed by the Presiding Elder; but if there be no Presiding Elder it shall be appointed by the Pastor.

3. At each conference there shall be a secretary or secretaries elected for the purpose of recording the proceedings; and this shall be faithfully and carefully done in a suitable book supplied for this purpose.

4. If no efficient secretary can be obtained, the Presiding Elder himself shall act as secretary of the Quarterly Conference.

5. All the questions shall be written out in the book and be answered in general and in particular.

SECTION III.

Form of Business.

1. Are there any appeals from members of this society?

2. Are there any applications for license to preach or exhort?

3. Are there any licenses to be renewed?

1st. Of Preachers.....

2d. Of Exhorters.....

4. How many persons have been received on probation?

1st. At A.....

2d. At B.....

3d. At C.....

Total

5. How many persons have been received into full membership?

1st. At A.....

2d. At B.....

3d. At C.....

6. How many persons are to be received into full membership?

7. How many members have been received by certificate?

8. How many have left with certificates?

9. How many have left without certificates?

10. How many have been expelled from this society, or any of the societies?

11. How many members have died this quarter and what were their names?

12. What number of full members in this society, or on this circuit?

If on a circuit—1st At A.....

2d At B.....

3d At C.....

Total

13. What number of probationers in this society or on this circuit?

If a circuit 1st At A. &c.

14. What has been the increase of full members this quarter?

15. How many infants and adults have been baptized this quarter?

1st. Infants

2d. Adults

16. What are the names of those who have been baptized?

17. How many Sunday Schools and what number of pupils?

	Schools.
If a circuit Pupils at A.....	
“ B.....	
“ C.....	
Total	

18. What number of books in the library or in the libraries?

If a circuit 1st at A and so on.

19. How much has been collected for Sunday School purposes?

1st at A and so on.

20. How and for what purpose has this amount been appropriated?

21. How much has been collected to pay the minister or ministers this quarter?

For Presiding Elder at A.....

“ “ “ B.....

“ “ “ C.....

Total

For Pastor at A. B and C., Total

22. Has anything been collected for building purposes or repairs?

How much?

How has it been expended?

23. What is the present indebtedness?

1st. Of the Trustees.....

2d. Of the Stewards.....

SECTION IV.

Reports.

1. The chairman shall, next in order to the questions, call for:—

(1). The Trustees' Report.

(2). The Steward's Report.

(3). The Sabbath School Superintendent's Report.

(4). The Choir Leader's Report.

(5). Extra Reports.

2. All these reports shall be carefully written out previous to the Quarterly Conference session, and shall be received

and adopted by the conference, or shall be sent back to their respective departments for correction if necessary. After being sent back they shall be returned to the next Quarterly Conference.

3. These reports shall contain incidents and particulars concerning the charges which are not drawn forth by the regular series of questions.

SECTION V.

Miscellaneous Business.

1. The Conference shall next act upon such matters as are brought before it by proper motions, or resolutions. This being done, the Conference shall examine the moral, religious and official character of its members; the person whose character is on its passage, (at the request of a member) shall withdraw; this concluded, the Conference may act upon such motions and resolutions as may come before it. The proceedings of the Conference shall be kept in a book prepared for that purpose, which book shall remain in the hands of the stewards, and for which they shall be responsible.

CHAPTER V.

OFFICIAL BOARDS.

SECTION I.

Members of the Board.

1. The Board shall be composed of all the class leaders, exhorters and stewards of a circuit or station.

2. The pastor shall be a member of the Board and its chairman *ex-officio*.

3. Local preachers shall be regarded as honorary members of the Board and shall be requested to visit it at its regular session.

SECTION II.

Meetings of the Board.

1. The Official Board of every station shall meet at least once every week.

2. The Official Board of every circuit shall meet at least once in every two weeks.

3. Extra meetings shall be called by the pastor whenever he sees it necessary, and shall be promptly attended by the members, whether of a station or circuit.

4. All meetings of the Board shall be opened with religious service.

SECTION III.

Business of the Board.

1. It shall annually elect a Secretary, who shall keep a strict account of the proceedings.

2. It shall at the same time elect a Treasurer, to hold all moneys collected or obtained by other means under the auspices of the Stewards.

3. The Board shall require the Leaders to pay over to the Steward, at its sessions, whatever sums they may have collected for the church, the pastor and the poor.

4. It shall see, at its sessions, that the pastor receives his regular support; and it shall devise ways and means to pay him and the Presiding Elder all that is due them.

5. It shall receive of the Leaders reports on the following subjects:

(1.) On those who walk disorderly and will not be reprov'd.

(2.) On those who are sick and need the attention of the pastor.

(3.) On the deaths of members.

(4.) On those who wilfully and persistently neglect their classes.

(5.) On those who have left the church without certificates.

6. The Board shall have power to send out committees for the purpose of making investigation concerning rumors affecting the moral standing of any member; and shall, moreover, have members to appear before it that they may explain such rumors.

7. It shall, after examination and due deliberation, drop the names of those probationers who wilfully and continuously absent themselves from the church and disregard its authority.

SECTION IV.

Restrictions on the Official Board.

1. It shall not have power to try and expel members of the church. Such a course would make the chairman liable to the charge of maladministration.

2. It shall not overrule the pastor, or reverse his decisions, or change his plans for the government of the charge.

PART THIRD.

REGULATION OF THE MINISTRY.

CHAPTER I.

THE EPISCOPACY.

SECTION I.

The Election of Bishops.

1. A Bishop shall be elected by the General Conference, provided his character and qualifications should be approved by a majority vote of all the members present at said General Conference.

2. After his election he shall be consecrated to the office by the imposition of the hands of a Bishop and six Elders.

SECTION II.

Filling Vacancies.

1. If, by death, resignation, or expulsion, there should be no one to exercise

the episcopal office, an extra session of the General Conference shall be called at once, according to the third paragraph of the fourth section of chapter on the General Conference.

2. The said extra session of the General Conference shall then proceed to fill the vacancy, and seven Elders, by an imposition of their hands, shall ordain the one elected.

SECTION III.

Duties of a Presiding Bishop.

1. He shall preside in all the conferences, and fix, in conjunction with the Presiding Elders, all the appointments of the traveling preachers at the annual conferences.

2. He shall not permit any preacher to remain longer than four years on any circuit, or at any station. He shall not permit any to remain longer than four consecutive years in one city, except he be the editor, general business manager or financial secretary, or some other general officer.

3. He shall, when requested by an Annual Conference, appoint presidents, principals and teachers to seminaries and colleges controlled by the Conference.

4. He shall, when requested by an Annual Conference, also appoint an agent or agents to labor for embarrassed churches and literary institutions in the Conference.

5. He shall decide all questions of law in an Annual Conference; but his decisions may be subjected to an appeal to the General Conference. He shall though, in all cases, leave the application of law with the Annual Conference.

6. The Presiding Bishop, in the interval of the Annual Conference sessions, shall change, receive and suspend preachers, whenever necessary, as directed by the Book of Discipline.

7. He shall travel at large through his district and visit every circuit and station and oversee the spiritual and temporal business of the societies in his district.

8. He shall whenever the officers of any church call him and necessity requires

him, visit any episcopal district and act alone, in the absence of its Bishop, or conjointly with him, in all cases in which the interest of the connection demands his service.

9. He shall not allow any preacher to remain on a circuit or in a station when it is evident that his continuance is injurious to the prosperity of the Church.

10. He shall not remove a preacher without his consent beyond the bounds of his district until he has given him at least three months' notice prior to the time appointed for his removal.

11. The Presiding Bishop, whenever he transfers a member of an Annual Conference, shall give the following form of certificate :

This is to certify that _____, an Elder, in good and regular standing, has been transferred from the _____ Annual Conference of the African Methodist Episcopal Church to the _____ Conference of the same Church, the transfer to take place on _____ and after _____

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D. E., Presiding Bishop.

12. He shall entertain all motions duly made and seconded in an Annual Conference, when they do not come in conflict with positive law.

13. He shall not exercise his episcopal office in any degree over the Church unless he travel at large throughout his district. His duty in this respect shall be regulated by the General Conference, and it shall make provision for his traveling expenses.

CHAPTER II.

PRESIDING ELDERS.

SECTION I.

The Office.

1. Every Annual Conference shall have not less than one Presiding Elder, and as many more as it and the Bishop think necessary for the work.

SECTION II.

Presiding Elders' Districts.

1. The territory within the bounds of an annual Conference, when there is more than one Presiding Elder, shall be

divided into sub-districts, and each one of these shall contain not less than thirteen nor more than twenty circuits and stations as charges under the supervision of a Presiding Elder.

2. The districts shall be arranged, so far as possible, to embrace from two to three thousand members, and to include, as near as they can, an equalization of material wealth.

SECTION III.

Appointments.

1. The Bishop, according to his best judgment, shall select the most experienced and best qualified Elders of an Annual Conference to be appointed to this office. He shall, in all instances, select men of high moral standing.

2. When a Presiding Elder is appointed to a district, he shall remain in it four years, unless the Bishop see the necessity of removing him before the expiration of his term.

SECTION IV.

Qualifications for the Office.

1. The appointee shall be a man of good health, vigorous and well able to stand the hardships of continuous travel.

2. He shall be able to keep the Quarterly Conference minutes, and to give proper directions in all the affairs of the Church.

SECTION V.

Presiding Elders' Duties.

1. A Presiding Elder shall take charge of all the Elders, Deacons, Licentiates, Local Preachers and Exhorters in his district.

2. He shall travel at large in his district, and be present at all the Quarterly Conferences and Quarterly Meetings.

3. He shall give decisions on all questions of law in the Quarterly Conferences, but be subject to appeals to the Annual Conference. He shall, though, in all cases, leave the application of law with the Quarterly Conferences.

4. He shall change or remove the

preachers in the interval of the Annual Conference session, after strict investigation, where the interest of churches demands it, or he shall remove a preacher when the majority of a congregation is dissatisfied and the Official Board in a signed petition requests him to do it—provided he assign said preacher to another field of labor.

5. He may employ a preacher who has been rejected by an Annual Conference, because of a failure to stand an examination, provided the Annual Conference give him permission and the preacher be a man of good moral standing.

6. He shall give pastors all the assistance he can at Quarterly Meetings, see that the business of the conferences is kept in strict accord with the Discipline, and endeavor to have satisfactory appointments of pastors for all the people in his district. He shall thoroughly acquaint himself with the efficiency and acceptability of all the pastors in his district.

SECTION VI.

Protective Measures.

1. A Presiding Elder shall not cease to travel without the consent of the Annual Conference.

2. He shall be removed from his office for imprudence in administration and impurity of life.

In the trial of a Presiding Elder all the members of the Committee shall be Elders or Deacons and Elders.

SECTION VII.

A Presiding Elder's Salary.

1. It shall be (\$1000) One Thousand Dollars per year, and a payment of traveling expenses by the churches from one appointment to another.

2. This salary shall be apportioned in the district according to the number of members in each charge. A committee, to make this apportionment, shall be appointed at the Annual Conference, and the Presiding Elder shall be an advisory member of it.

3. The apportionment made to each circuit and station shall be submitted to the Annual Conference in the form of a report and published in the minutes.

4. Each pastor, before the Quarterly Conference, shall collect the apportionment of his charge and have it for the Presiding Elder when he comes so that he may be unincumbered in laboring at the Quarterly Meeting.

5. All deficiencies of the Presiding Elder's support shall be raised by extra collections in his district, ordered by the Annual Conference to be collected after its annual session; but the order shall apply only to those circuits and stations which have failed to pay their apportionments.

CHAPTER III.

TRAVELING ELDERS.

SECTION I.

Election and Ordination.

1. A preacher who has been ordained to the diaconate shall be constituted an Elder by a majority of an Annual Con-

ference electing him to the office, and by a Bishop and the examining Elders ordaining him by an imposition of their hands.

2. The Annual Conference that elects him shall be certain that he has been thoroughly instructed in the nature of the vows he must take and perform as an Elder.

SECTION II.

The Duty of a Traveling Elder.

1. He shall attend the General Superintendent whenever he is in his charge, and by letter give him when absent all necessary information concerning it.

2. He shall travel through his charge, administer Baptism and the Lord's Supper, perform the rite of matrimony, and conduct all parts of Divine worship.

3. He shall not cease to labor in the itinerancy, except in case of sickness, debility, or uncontrollable circumstances, without getting the consent of the Annual Conference certified by the hand of the Presiding Bishop. The final determina-

tion though of all such cases shall be by the Annual Conference.

4. He shall call all meetings for the transaction of spiritual, or temporal business in his charge, and preside over said meetings—except those in which he is to answer accusations against himself.

5. He shall take charge of all the local Elders and Deacons, Preachers and Exhorters on his circuit, or in his station, and shall be present at all of his Quarterly Meetings and shall preside in the Quarterly Conferences when the Presiding Elder is absent. He shall have every part of the Discipline enforced in his charge.

6. He shall see that no person officiates as a preacher or exhorter in his church or any of his churches, without first obtaining license from the Quarterly Conference; and moreover he shall insist that said license shall be renewed once every year.

7. He shall warn his members from time to time; not to remove from one charge to another without getting a note

of recommendation from him; and shall also inform them that they, without such a note, will not be received into other societies. The said note or certificate shall remain good for only six months, and shall be drawn up according to the following

[FORM.]

This is to certify
that the bearer.....
has been an acceptable member of our
society in
Signed.....

8. He shall be diligent, never unemployed, never triflingly employed.

9. He shall meet the societies, classes and general bands, visit the sick, and see that the preachers in his charge or on his circuit behave well.

10. He shall renew the Love-feast-tickets quarterly and regulate the bands.

11. He shall meet the stewards and leaders as often as possible, appoint all leaders and change them when he sees it necessary. The stewards, though, he

shall appoint in the manner directed by the discipline.

12. He shall receive, try and expel members according to the form of Discipline, and, at every quarterly meeting, shall read the names of those who have been received and those who have been excluded; he shall hold quarterly meetings, love-feasts and watch night services. The love-feasts he may permit to last one hour and a half.

13. He shall see that every society is duly supplied with books and take an exact account of the number of members in the Society on his circuit, or in his station, and deliver such account to the Annual Conference that it may be printed in the minutes.

14. He shall meet the men and women apart in the larger societies once a quarter, whenever it is practicable, and as soon as there are four men or women believers in any place put them in a band.

15. He shall see that every band leader has the rules of the band, and aided by the other preachers in his charge, shall

read the rules of the society once a quarter to every society, and once a year to every congregation.

16. He shall over-look the accounts of all the stewards, trustees and other organizations belonging to the church, and appoint a person to receive the quarterly collections in the classes when there is no steward.

17. He shall see that public collections be made quarterly, if need be to assist in making up the allowances of the preachers; and shall raise a yearly subscription on those circuits that can bear it, for the building of churches and the payment of the debts of those which have been built, and shall also choose a committee of lay members where there is no steward, to make a just application of the money to the most needy places.

18. He shall everywhere recommend decency and cleanliness; enforce vigorously, but calmly, all rules of the society; see that in every society on his circuit, a fast be held on the Friday preceding every quarterly meeting, and also that a

memorandum of it be written on all the class papers.

19. He, and every minister who has charge of a Circuit or Station, at least once a year, in every society, shall read the thoughts upon dress, and exhort the people to conform to the spirit of the Apostolic precepts concerning gold, pearls and costly array.—1st Tim. ii. chap. 9th verse: 1st Peter iii. chap. 3d verse. All of our preachers shall put off all superfluous and costly apparel.

20. Any minister who violates this rule shall be subject to suspension; and annual Conferences shall faithfully give attention to this at their Annual Sessions.

21. An Elder, or Minister, wherever it is practicable, shall assign persons taken on probation, to a class unto themselves, and keep them in it at least six months on probation.

22. He shall receive none into full membership, but those who have stood out their probation, been baptized, been recommended by a leader, and have given on examination by himself before the

church, satisfactory evidence of correct faith and of a willingness to observe the rules and keep them.

23. He shall give tickets to none but those who have met a leader for six months and have been recommended by him; neither shall he give notes to any but those who have met three or four times in class, or been recommended by some one known to him.

24. Whenever he leaves a Circuit or Station, or is removed from it, he shall submit to his successor an accurate account of its condition.

25. He shall at once remove a leader when he deems him unprofitable to the church. He shall suspend a steward from his office, whenever he has sufficient cause, and shall appoint a substitute to act until the ensuing Quarterly Conference, which shall make a final disposition of the case.

SECTION III.

Duty to Children and Sabbath Schools.

1.—Every Pastor shall gather in the children; and wherever there are ten,

whose parents will permit it, he shall meet them once in a week, or once in two weeks for the purpose of giving them instruction and training them in the catechism. To this end he shall procure our catechisms and have them committed to memory by all who can read.

2. He shall expressly preach on education ; talk with the children at home ; explain the nature of religion to them and impress the necessity of it upon their hearts. He shall earnestly pray for them and exhort their parents at home.

3. He shall take the names of those who have been truly awakened and admit them to society. But if he should say, "I have no gift for this," he should pray for it and use every other means to obtain it.

4. He shall, so far as it is practicable, take the children of his congregation and form them into Sabbath-schools.

5. He shall take their names and form them into classes for the purpose of giving them religious instruction, and to do this as regularly himself as his other duties will permit him.

6. He shall teach them the nature of religion : and also the nature, privileges, design and obligations of baptism.

7. He shall, furthermore, appoint a suitable leader for each class to instruct it in his absence and recommend to him those who are suitable to be admitted on trial.

8. He shall leave his successor a correct account of each class formed, and also the name of its leader.

CHAPTER IV

TRAVELING DEACONS.

SECTION I.

Election and Ordination.

1. A preacher to be made eligible to the Diaconate, shall travel two full years as a member of an Annual Conference.

2. Whenever the cause of Missions, though demands his services as a Deacon, and he can give satisfaction in the course of studies prescribed in the Book of Discipline, and it is judged to be expedient, the Annual Conference may elect

him sooner. *Provided*, that he has been carefully instructed in the nature of the vows he must take to perform his duty as a Deacon.

3. On being elected by a majority of the Annual Conference he shall be ordained to the Diaconate by the imposition of the hands of a Bishop.

SECTION II.

The Duties of a Deacon.

1. He shall attend the General Superintendent and the Presiding Elder whenever they are present in his charge, and shall give them by letter, all necessary information concerning the condition of his work.

2. He shall perform the baptismal and matrimonial services in the absence of an Elder and assist an Elder in administering the Lord's Supper.

3. He shall travel and labor in his charge, and visit the sick, meet the societies, classes and General Bands, regulate the Bands and renew the quarterly tickets.

4. He shall as often as possible, meet the leaders and the stewards, overlook the accounts of the stewards, and have, if need be, quarterly collections taken up to aid in making up the allowance to the preachers: and shall appoint a person, where there is no steward, to receive the quarterly collections in the classes.

5. He shall hold Quarterly Meetings, Watch-night meetings and Love-feasts, allowing the Love-feasts to last one hour and a half.

6. He shall enforce rigorously, but calmly, all the rules of the society, and every part of the Book of Discipline; and shall receive, try and expel members according to the forms given in the Book of Discipline.

7 He, aided by the preachers of his circuit or station, shall read the rules once a quarter in every society and once a year in the congregation, and he shall see that every society is supplied with books.

8. He shall frequently warn his mem-

bers not to move from his charge to any other without getting from his hand the following note of recommendation :

“The bearer ——— has been an acceptable member of our Society.

“Signed.”

He shall inform them that without such a note they will not be received into our Societies.

9. He shall take an exact account of the number of members in the Society on his circuit, or in his station, and present it to the Annual Conference to be printed in the minutes. He shall leave his successor a particular account of the condition of said circuit or station.

10. He shall preside at the Quarterly Conference in the absence of the Presiding Elder, and when the Conference has been appointed by the Elder.

11. He shall not act as the Deacon or even preach in our churches, if he cease traveling without the consent of the Annual Conference certified by the president of the Conference, except he

be incapacitated by sickness, debility or unavoidable circumstances. All such cases though shall be finally settled by the Annual Conference.

12. A Deacon shall be diligent ; never unemployed or triflingly employed. He and all pastors in their charges, shall organize the local preachers and exhorters into a class for mutual improvement and shall report to the next Quarterly Conference those who refuse to unite with such a class, and there they shall be reprov'd ; or, if a majority of the Conference think it best shall be removed from their offices.

CHAPTER V

TRAVELING LICENTIATES.

SECTION I.

Mode of Reception.

1. A licentiate shall be received on probation in the itinerant service by the vote of an Annual Conference. In the interval of the Annual Conference he shall

be received by the Bishop or a Presiding Elder.

3. A licentiate, to be admitted on trial by an Annual Conference, shall first procure a recommendation from the Quarterly Conference of his circuit or station. The case of those who have been received by the Bishop or the Presiding Elder, shall be decided by the conference without said recommendation.

4. After two years' probation, which commences when he is received at the conference or taken up in the interval he may be received into full connection after being examined and approved by the conference and given the form of Discipline inscribed thus:—

“As long as you freely consent to, and earnestly endeavor to walk by these rules, we shall rejoice to acknowledge you as a fellow laborer.”

SECTION II.

Duty of a Licentiate.

1. He shall do all the work of a traveling deacon except that of baptizing and assisting in the Lord's Supper.

2. He shall travel two full years before he is eligible to the Diaconate but for the advantage of Missions, if he give satisfaction in the course of studies prescribed in the Book of Discipline, the Annual Conference may elect him sooner.

SECTION III.

Special Instructions.

1. Be diligent. Never be unemployed or triflingly employed. Never trifle away any time; neither spend any more at one place than is strictly necessary.

2. Be serious. Avoid all lightness, jesting and foolish talking. Converse sparingly and conduct yourselves prudently with women. 1 Tim. v. 2. Be ashamed of nothing but sin. Let your motto be "Holiness unto the Lord."

3. Take no step towards marrying without consulting your brethren. A Methodist preacher ought not to be married to a woman without the consent of her parents.

4. Believe evil of no one without good evidence: unless you see it done, take

heed you credit it not. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

5. Speak evil of no one, because your word especially doth eat as a canker. Keep your thoughts within your own breast until you come to the person concerned.

6. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

7. Be punctual. Do everything exactly at the time: and do not mend our rules, but keep them; not for wrath, but for conscience's sake.

8. Avoid all affectation. A preacher of the gospel is a servant to all. You have nothing to do but to save souls; therefore spend and be spent in this work. And go always not only to those who want you, but those to who want you most. It is not your business only to preach so

many times and to take care of this or that society, but to save as many as you can ; to bring as many sinners to repentance as you can ; and with all your power to build them up in that holiness, without which they cannot see the Lord. Remember a Methodist preacher is to mind every point great and small in the Methodist Discipline. You will, therefore, need to exercise all the sense and grace you have.

9. Act in all things not according to your own will but as a son in the gospel. As such it is your duty to employ your time in the manner which we direct ; in preaching and visiting from house to house, in reading, meditation and prayer. Above all, if you labor with us in the vineyard of the Lord, it is necessary you should do that part of the work which we advise at those times and places which we judge most for His glory.

SECTION IV.

Pertinent Observations.

1. If a licentiate give us satisfaction as

to his knowledge of the discipline and doctrines of the Church; and of his knowledge of the connections necessary in a discourse, and of Church history, particularly of ours, and of all the studies prescribed in the Appendix of the Book of Discipline, we may then receive him as a probationer by giving him the form of discipline inscribed thus,—

To A. B. “You think it your duty to call sinners to repentance. Make full proof of it, and we shall rejoice to receive you as a fellow laborer.”

Then let him carefully read and weigh what is contained in the Book of Discipline, that if he has any doubt it may be removed.

2. If he should be destitute of the foregoing necessary qualifications, he may be referred to a committee, who shall examine him occasionally during the ensuing year; and if they recommend him his application may be again presented to the next Annual Conference.

3. Taking on trial is entirely different from admitting a preacher into full con-

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nection. One on trial may be either admitted or rejected without doing him any wrong; otherwise it would be no trial at all.

4. No preacher shall be admitted into full connection without the consent of the Annual Conference. Every one who has charge of a circuit or station should explain this to those who are on trial and to those who are to be proposed in the future.

5. If any preacher absent himself from his charge without the leave of the General Superintendent, or the Presiding Elder, his place shall be filled by another preacher, who shall be paid in proportion to the time employed, from the salary of the absent preacher.

CHAPTER VI.

RECEIVING LICENTIATES INTO FULL CONNECTION.

SECTION I.

Mode of Procedure.

1. In receiving traveling preachers into full connection who have served out

their probation there shall be first an offering of solemn prayer.

2. They shall be asked the questions set forth in this chapter, and others which may be thought necessary by the Conference.

SECTION II.

Questions to be Propounded.

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you groaning after this perfect love?
5. Are you resolved to wholly devote yourself to God and His work?
6. Do you know the rules of the society and of the bands?
7. Do you keep them?
8. Do you constantly attend the sacrament?
9. Have you read the form of discipline?
10. Are you willing to conform to it?
11. Have you considered the rules of

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a preacher, especially the 1st, 7th and 9th of chap. v., part iii. ?

12. Will you keep them for conscience sake?

13. Are you determined to employ all your time in the work of God ?

14. Will you endeavor not to speak too long or too loud ?

15. Will you instruct the children in every place ?

16. Will you visit from house to house ?

17. Will you recommend fasting or aostinence both by precept and example?

18. Are you in debt ?

SECTION III.

The Acknowledgment.

1. The Form of Discipline shall be given inscribed thus:

“ As long as you freely consent to and earnestly endeavor to walk by these rules we shall rejceice to acknowledge you as a fellow-laborer.”

CHAPTER VII.

PREACHERS FROM OTHER DENOMINATIONS.

SECTION I.

Reception of Ordained Preachers.

1. Ministers from other evangelical denominations who wish to join our connection, whether as local or itinerants, may be received on trial without re-ordination.

2. They may be received by an Annual Conference by proving their ordination, by taking the ordination vows, accepting our doctrine, discipline, usages and government, and by giving satisfactory evidence of gifts, graces and usefulness,

3. On being received each shall be furnished with a certificate according to the following—

[FORM]

This is to certify that.....,
having been ordained to the office of
....., according to the usages
of the church in which he has been a

member, has been admitted into the
.....Conference as.....
preacher, and is hereby authorized, so
long as his life and conversation become
the gospel of Christ, to exercise his func-
tions in the.....African Metho-
dist Episcopal Church.

Given under my hand and seal at
.....this.....day of.....,
in the year of our Lord.....

(Signed)

SECTION II.

Reception of Licentiates.

1. Preachers who are not in orders, to be received shall first become members proper of our Church. They shall manifest full agreement with the doctrines, discipline, government and usages of our Church, and satisfy a Quarterly Conference that they are proper persons and will be useful to the Church.

CHAPTER VIII.

CONCERNING LOCAL PREACHERS.

SECTION I.

Those Moved by the Holy Ghost to Preach.

Applicants who think that they are moved by the Holy Ghost to preach shall be subjected to an examination on the following qualifications:

1. *Their graces.*—To this end let the following questions be asked: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? Are they holy in all manner of conversation?

2. *Their gifts.*—Have they gifts as well as graces for the work? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God? Have they a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak readily, justly and clearly?

3. *Their fruits.*—Are any truly con-

vinced of sin and converted to God by their preaching?

When these three qualities are discerned in any one we receive them as sufficient proof that he is moved by the Holy Ghost, and believes that he is called of God to preach.

SECTION II.

On Licensing Preachers.

1. Every applicant to be licensed as a local preacher among us shall first bring to the Quarterly Conference a recommendation from the society of which he is a member, or from a majority of it, at a special meeting called by the pastor.

2. He shall then be personally examined by the presiding elder, or pastor, before or at the Quarterly Conference, on the doctrines of our Church, the course of studies prescribed for him in the Appendix of the Book of Discipline, and also concerning his gifts and graces for preaching—to all of which he shall declare his assent.

3. Then if the Quarterly Conference

approve him in these respects and believe that he will be generally useful and acceptable as a preacher, it shall give him license, signed by the Presiding Elder, or chairman, of the Conference, and have said license renewed once a year. It shall be in the following

[FORM.]

This is to certify that the bearer,.....
....., is licensed to preach in the African Methodist Episcopal Church.

Signed in behalf of the Quarterly Conference of said Church, to be renewed once a year, so long as his life corresponds with the gospel and he submits to the rules of the discipline of said Church.

Given under my hand

.....*Presiding Elder.*

SECTION III.

Eligibility to the Diaconate.

1. Every local preacher of four years good standing may be eligible to the office of deacon, if he obtain, by request of his society, a testimonial from the Quarterly Conference of his circuit or station.

2. To this end he shall be properly examined by the Quarterly Conference, and testimonials of the examination shall be signed by the Presiding Elder or chairman of the Conference and be countersigned by the Secretary. He shall then pass an examination before the Annual Conference.

SECTION IV.

Eligibility to the Eldership.

1. A local deacon, after he has preached four years from the time he was ordained, may be eligible to the office of an elder.

2. He may be elected provided he has obtained from two-thirds of his Quarterly Conference a recommendation certifying his qualification in doctrine and discipline and his possession of talents, and showing the necessity of his official services, as an elder, in the charge where he resides. Said recommendation shall be signed by the Presiding Elder or President of the Quarterly Conference, and countersigned by the secretary.

3. If he should not be able to attend

the Annual Conference he shall send the recommendation to it, and also a note declaring his belief in the doctrines and discipline of the Church. After the Annual Conference examines the whole and approves, he may be ordained.

SECTION V.

Obligations of Local Elders and Deacons.

1. Every Local Elder, Deacon or Preacher shall have his name recorded in the journal of the Quarterly Conference of which he is a member.

2. He shall also have his name enrolled on a Class-paper and meet in Class, if he live not too far from it.

3. He shall also teach and labor in our Sabbath-schools, and be subject to the preacher in charge in receiving appointments to preach, teach or otherwise labor in our Sabbath-schools as occasion may require him; and, if he neglect these duties, the Quarterly Conference, if it see proper, may deprive him of his ministerial office.

4. If a Local Preacher absent him-

self two years from his Annual Conference, without a lawful excuse, he shall lose his membership.

5. All Local Preachers or Ministers who are members of an Annual Conference shall be subject to the appointment of the Bishops wherever they may be considered useful. No Elder or Deacon shall have special charge except he be an itinerant.

SECTION VI.

Concerning Exhorters.

1. Every person applying for license to exhort in any of our societies shall produce to the Quarterly Conference of his circuit or station a recommendation from the Class of which he is a member.

2. The Quarterly Conference shall examine him, and, if they think he will be useful, the Presiding Elder or chairman of the Conference shall license him to exhort.

3. After receiving license to exhort he may be made a Local Preacher by complying with the second section of this

chapter. He shall be required to employ his talents and time as a teacher in the Sabbath-school, when it is convenient. He shall manage and lead the prayer-meetings under the weekly appointment of the preacher in charge, but the preacher shall not infringe upon his temporal concerns.

CHAPTER IX.

A PREACHER'S METHOD OF QUALIFYING HIMSELF FOR HIS CHARGE.

SECTION I.

His Religious Methods.

1. A preacher, to be qualified for his charge, should walk closely with God and have his work greatly at heart. He should understand and love discipline—ours in particular.

2. He should inquire of his brethren (as preachers do not sufficiently watch over one another) if they also walk closely with God, have fellowship with the Father and the Son, use all the means of

grace themselves, and enforce the use on others.

3. The instituted means of grace is prayer — private, family and public: prayer consisting of deprecation, petition, intercession and thanksgiving. He should ask his brethren if they use this means; if they daily, everywhere, appoint a time for private devotion, and practice it; and if they have family prayer, and ascertain whether or not others have it, and also private prayer morning and evening.

4. A preacher should “search the Scriptures,” by constantly, regularly, carefully, seriously and prayerfully reading them all in order, and taking notes of the same. He should then meditate at set time by rule, and practice what he learns. He should in prayer, moreover, hear them read at every opportunity. To this end he may be asked, Have you a Bible always with you?

5. Concerning the *Lord's Supper* it should be asked, Do you in solemn prayer, and with earnest and deliberate self-devotion, use the Lord's Supper at

every opportunity? Concerning *fasting*, Do you addict yourself to as much abstinence and fasting every week as your health, strength and labor will permit? Wherein do you take up your cross daily and cheerfully bear it, however grievous to nature, as a gift from God and in labor to profit thereby? Do you endeavor to set God always before you, and have His eye continually fixed upon you?

6. Prudential means may be used, either as a Christian, Methodist or Preacher. As a Christian, What arts of holy living and particular rules do you have in order to grow in grace? As a Methodist he may ask, Do you ever miss your Class or Band? As a Preacher he may be asked, Have you thoroughly considered your duty, and do you make a conscientious execution of every part of it? Do you meet every society, and also the leaders and bands? These means may be used without fruit; but there are others which cannot, namely, watching, denying one's self, taking up the cross, and exercise of the presence of God.

SECTION II.

The Moral Methods.

Here the questions may be asked—

(1.) Do you punctually observe the morning and evening hour of retirement?

(2.) Do you spend the day in the manner in which the Conference advises?

(3.) Do you converse seriously, usefully and closely?

(4.) Are you convinced how important and how difficult it is to order your conversation aright?

(5.) Is it always in grace, seasoned with salt—meet to minister grace to the hearer?

(6.) Do you not converse too long at a time? and is not an hour commonly long enough?

(7.) Would it not be well, in conversing, always to have a determined end in view, and to pray before and after it?

(8.) Do you steadily watch against the world, yourself, your besetting sin?

(9.) Do you deny yourself every useless pleasure of sense, imagination or honor?

10. Are you temperate in all things; for instance, food?

(11.) Do you use only that kind and that degree which is best for your body and soul?

(12.) Do you see the necessity of this?

(13.) Do you eat no more at each meal than is necessary?

(14.) Are you not heavy and drowsy after dinner?

(15.) Do you use only that kind of drink which is best for your body and soul?

(16.) Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

2. Never can you use these means but a blessing will ensue: and the more you use them the more you will grow in grace.

CHAPTER X.

MATTER AND MANNER OF PREACHING.

SECTION I.

The Matter.

1. The most effectual way of preach-

ing is to preach Christ in all His offices, and to declare His law as well as His gospel, both to believers and unbelievers, and to strongly and closely insist upon inward and outward holiness in all its branches.

2. A Preacher should, first, choose the plainest text he can find ; second, take care not to ramble, but keep to his text and make out what he takes in hand ; third, he should always suit his subject to his audience.

3. The objects in view should be : (1.) To convince. (2.) To offer Christ. (3.) To invite. (4.) To build up. This, in some measure, should be done in every sermon.

4. All our preachers shall expressly preach against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them.

SECTION II.

The Manner.

1. A Preacher should begin at the designated time and be sure never to disappoint a congregation.

2. His whole deportment should be serious, solemn and weighty.

3. He should guard against anything awkward, either in gesture, phrase or pronunciation.

4. Usually he should not pray extempore more than eight or ten minutes at most without intermission.

5. He should frequently read and enlarge upon a portion of the Scripture, and young preachers should often exhort without a text. He should avail himself of the great festivals by preaching on such occasions.

SECTION III.

Desisting from Preaching.

1. It is by no means advisable for us to preach in as many places as we can without forming societies. We have made the trial for a considerable time in

various places, but all the seed has fallen by the way-side. There is scarcely any fruit remaining.

2. We should, therefore, endeavor to preach most where there are the greatest number of quiet, willing hearers and the most fruit.

3. We ought to diligently observe in what place God is pleased, at any time to more abundantly pour out His Spirit, and then we should send more laborers into that place.

CHAPTER XI.

PASTORAL VISITS AND THE ENFORCEMENT OF PRACTICAL RELIGION.

SECTION I.

Personal Religion.

We can further assist those under our care by instructing them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than any other people." This is not true in general. But, first, personal religion, either towards God or

man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure and ease, and of getting money! How little of brotherly love! What continual judging of one another! What gossiping, evil-speaking and tale-bearing! What want of moral honesty! To instance one particular: Who does as he would be done by, in buying and selling?

SECTION II.

Instructing from House to House.

Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done—and in good earnest—the Methodists will be no better.

Our religion is not deep, universal,

uniform ; but superficial, partial, uneven. It will be so till we spend half as much time in thus visiting as we do now in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract entitled GILDAS SALVIANUS is well worth a careful perusal. Speaking of visiting from house to house, he says (page 351): "We shall find many hindrances, both in ourselves and the people."

SECTION III.

The Hindrances.

"1. In ourselves there is much dullness and laziness so that there will be much ado to get us to be faithful to the work.

"2. We have a base, man-pleasing temper, so that we let men perish rather than lose their love. We let them go quietly to hell, lest we should offend them.

"3 Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

“ 4. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

“ 5. Lastly, we are unskillful in the work. How few know how to deal with men so as to get within them and suit all our discourses to their several conditions and tempers—to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness ! ”

But undoubtedly this private application is implied in those words of the apostle—“ I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word ; be instant in season, out of season ; reprove, rebuke with all long suffering.”

O Brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God ! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God

would dwell in our habitations and make us His delight.

SECTION IV.

Objections Offered.

But it is objected,—1. This will take up too much time, we shall not have leisure to follow our studies.

We answer, 1. Gaining knowledge is a good thing—but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep not more than you need. But, 4. If you do but one let your studies alone.

We ought to throw by all the libraries in the world rather than be guilty of the loss of a soul.

It is objected,—2. The people will not submit to it.

If some will not, others will; and the success with them will repay all your labor. Oh, let us herein follow the example of St. Paul!

1. For our general business, serving the Lord with all humility of mind.

2. Our special work,—“Take heed therefore to yourselves and to all the flock.”

3. Our doctrine,—“Repentance towards God, and faith towards our Lord Jesus Christ.”

4. The place,—“I have taught you publicly and from house to house.”

5. The object and manner of teaching,—“I ceased not to warn every one night and day with tears.”

6. His innocence and self-denial herein,—“I have coveted no man’s silver or gold.”

7. His patience,—“Neither count I my life dear unto myself.

Above all things let us keep before our eyes “the church of God which he hath purchased with his own blood;” and let us remember that it is written “Grievous wolves shall enter in among you, not sparing the flock.” Write these things upon your hearts, and it will do more good than twenty years study. Then

you will have no time to spare; you will have work enough to do. Then, likewise, will no preacher, who is as salt that has lost its savor, stay with us. To such this employment would be mere drudgery. In order then to perform your duty, far above your knowledge, you will have need of all the grace you can obtain.

SECTION V.

Personal Defections.

Why are we not more holy for the performance of these duties?

Why do we not live more in eternity and walk with God all the day long?

Why are we not all more devoted to God and breathing the whole missionary spirit?

Chiefly because we are enthusiasts, looking for the end without using the means. Let us touch upon only two or three instances. Who of us rises at four, or even at five when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone

is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of our plain duty. Let us amend from this hour.

PART IV

CONCERNING TRIALS.

CHAPTER I.

ON THE TRIAL OF BISHOPS.

SECTION I.

Intervening Committee.

1. In the interval of the General Conference if a Bishop be accused of any crime, expressly forbidden in the word of God, the minister in charge of the circuit or station where such transaction or crime may have been committed, shall notify five elders to form a committee.

2. He shall then notify said Bishop and committee to meet at some stated

time and place that the said Bishop may be examined.

3. All accusations against him by those who are to prove the crime or complaint, shall be given to him in writing before this examination.

SECTION II.

Committee's Decision.

1. If at this examination he be found guilty of crime sufficient to exclude a person from the kingdom of grace and glory, or to have acted so improperly as to justify suspension, said committee shall have power to suspend him from all official functions until the ensuing Annual Conference.

2. The Annual Conference then, if it determine in his favor, shall have power to reverse the decision of the committee and restore him to his former functions. If though, it should find him guilty it shall continue his suspension until the next ensuing General Conference.

SECTION III.

Inspection of Character.

1. The General Conference at each session shall choose a committee before which each Bishop in person shall pass an examination.

2. The examination shall concern his traveling among the people in his district, his administration and decisions.

3. If he should be condemned by the committee, he shall be allowed to appeal to the General Conference in whole, and may be permitted to object to any one of said committee.

SECTION IV.

Final Determination.

1. The General Conference shall have power to reverse or approve the decision of the committee, and if it approve, its decision shall be final.

2. If on examination it be found that a Bishop's character is not fair—or that he has neglected his duty, or violated the discipline, or been guilty of any crime sufficient to exclude a person from the

kingdom of grace and glory, or has acted so improperly as to justify suspension, or expulsion the General Conference shall suspend or expel him from his episcopal functions.

CHAPTER II.

THE TRIAL OF ITINERANT PREACHERS.

SECTION I.

Concerning the Accusation.

1. If any traveling elder, deacon or preacher, shall be accused of any crime expressly forbidden in the Word of God or any practice sufficient to exclude a person from the kingdom of grace and glory a charge shall be made known to the stewards of the circuit or station and they shall speedily lay it before the official board

2. The board shall then, if deemed necessary, authorize the stewards to call the Presiding Elder to bring the accused to trial.

SECTION II.

Order of Trial.

1. The Presiding Elder shall form a committee of not less than three traveling preachers, if they can be obtained ; if not, then of local elders, deacons, or preachers. If possible the accused and the accuser shall then be brought face to face.

2. If the accused, though, flee from trial, it shall be taken as presumptive proof of guilt, and out of the mouth of two or three witness he shall be condemned.

3. If he should be clearly convicted, he shall be suspended from all official standing in the church until the ensuing Annual Conference.

SECTION III.

The Decision of the Conference.

1. When the case is laid before the Conference it shall fully consider and determine it even though it be one in which the accused has fled from trial.

2. If the result be expulsion, the An-

nual Conference shall demand the credentials of the accused which on being obtained shall be filed away among the Conference records.

3. If the accused be expelled for the crime of adultery or fornication he shall not be admitted again to the ministry under four years from the time he join the church, whether he be traveling or local, he must join on probation and come again from his class.

4. If any preacher, deacon or elder, whatever, traveling or local be accused of immoral conduct, the Presiding Elder shall, if he be proved guilty on trial demand and receive from him his credentials which shall be retained among the records of the church. And should he refuse to deliver them up his name shall be published by the Presiding Elder without delay as a refractory preacher.

CHAPTER III.

THE TRIAL OF LOCAL PREACHERS.

SECTION I.

Examination by the Committee.

1. If the accusation be brought against a local elder, deacon or preacher the minister in charge shall summon three or more local preachers of the neighborhood, or for want of preachers as many exhorters or leaders.

2. If said committee, then, or a majority of them, on due examination, find the accused guilty of whatever crime, or has been guilty of publicly or privately disseminating such false doctrines as require suspension from all public offices and privileges in our church, the committee shall suspend him until the ensuing Quarterly Conference.

SECTION II.

The Case before the Conference.

1. When the case is laid before the Quarterly Conference it shall proceed to

the trial of the accused local preacher, deacon or elder, and shall have power to clear censure, suspend or expel him according to their judgment.

2. The Presiding Elder, at the commencement of the trial before the conference shall appoint a secretary to take regular minutes of the evidence and proceedings.

3. The said minutes when completed shall be read and approved, and then signed by the Presiding Elder and also by the members of the Quarterly Conference or by a majority of them.

SECTION III.

Concerning the Condemnation.

1. In case of condemnation the local elder, deacon or preacher, by giving notice to the Quarterly Conference of his determination to do so, shall be allowed an appeal to the next Annual Conference.

2. When said appeal is presented to the Annual Conference, the minister in charge of the said circuit, or station from which

the appeal comes, shall also present the minutes of the trial kept in the Quarterly Conference.

3. The condemned local elder, deacon or preacher may then appear in behalf of his appeal, and the Annual Conference after hearing it shall finally render its judgment upon the minutes laid before it.

CHAPTER IV.

CAUSES FOR IMPEACHMENT.

SECTION I.

Dealing in Liquors.

1. No preacher among us shall distil, retail, or drink spirituous liquors without forfeiting his official standing.

SECTION II.

Concerning Mal-administration.

1. A preacher charged with badly administering the law, improper temper, words or actions shall be reproved by the Bishop or the Presiding Elder.

2 In case of a second transgression, one, two or three preachers, or if preachers

cannot be obtained, exhorters or leaders shall be taken as witnesses.

3. If the foregoing admonitions be of no avail, he shall then be tried either before the Bishop, or the Presiding Elder and a committee in the interval of the Annual Conference, and if found guilty, be suspended by the Bishop or committee

The Annual Conference ensuing shall fairly try the case, and if the suspended preacher be found guilty, and impenitent, his suspension shall be continued and noted in the minutes.

SECTION III.

Concerning Heresy and Schism.

1. Ministers or preachers who hold and publicly or privately disseminate doctrines which are contrary to our Articles of Religion shall be dealt with as in cases of gross immorality.

2. But if he solemnly promise not to disseminate any more such doctrines, either in public or private shall be endured until his case can be laid before

the next Annual Conference, and it shall finally dispose of it.

SECTION IV.

Unacceptability in the Ministry.

1. When any member of an Annual Conference is charged with having conducted himself in such a manner as to render him unacceptable to the people as a traveling preacher, his case shall be investigated by the Conference and if it appear that the complaint is well founded and he should give no satisfaction that he will amend his ways, and will not consent to voluntarily retire, the Annual Conference shall locate him.

2. In this event, though, he shall be at liberty before the Conference to defend himself in letter or by representative. If though he should be located in his absence and without having been previously notified of the intention thus to proceed against him, he shall have the privilege to apply to the next session of the Conference for a hearing in his de-

fense and then shall have a reconsideration of his case.

SECTION V.

Neglect of Appointments.

1. Should any local elder, deacon or preacher neglect to fill any of his appointments, and give no sufficient reason for doing so, the minister in charge shall reprove him for the first offense.

2. If a local elder, deacon or preacher *persist* in neglecting his appointments, he shall be summoned to appear before a committee: and should he then fail to give satisfaction, said committee shall silence him until the ensuing Quarterly Conference which shall have power to take his license from him.

3. If any local preacher, without a previous agreement between himself and his pastor, attempt in the absence of the pastor, to collect money for his services, he shall upon conviction be silenced for three months.

SECTION VI.

Pastoral Interference.

1. No elder, deacon or preacher in any charge shall interfere with the business of an adjoining charge.

2. If any should be found guilty of so doing without having been called according to discipline, or by the Bishop or Presiding Elder, he shall be dealt with as in other cases of a violation of the discipline.

CHAPTER V.

MINISTER'S DEBTS.

SECTION I.

Concerning the Complaint.

1. Complaint against a minister or preacher, in the interval of the Annual Conference, for non-payment of debt or for contracting debts without a probability of paying them or for borrowing and refusing to pay, may be made to the presiding Elder or a steward of the circuit or station.

2 The Elder shall then call the indebted preacher and the contending parties together, and have each to choose for himself an arbiter, and the two arbiters to choose a third, all of whom shall be preachers, or official members of the church.

SECTION II.

The Examination.

1. It shall be the duty of said arbiters to examine the claims upon said minister or preacher; and they, if it be proved that he has neglected or refused to pay his debts, shall determine how long a time shall be given to make a settlement.

2. If either party be not satisfied with the decision, he or they may apply for a second arbitration; and each shall be permitted to choose two more, and the four shall choose the fifth, all of whom shall be preachers or official members of the church, and their decision shall be final.

SECTION III.

The Second Arbitration

1. If judgment in the second arbitration be given against said minister or preacher, and the time be specified for him to make payment, and he refuse to comply with the decision, after sufficient time has been given him, he shall be suspended from all official standing in the connection until the ensuing Annual Conference.

2. At the Conference Session the contending parties shall appear either in person or by representatives, and then the case shall be brought up for consideration.

3. Should the Annual Conference reject the decision of the arbiters, then it shall determine what is due and grant the time for payment. If the indebted preacher fail to comply with its decision he shall be suspended or expelled according to the decision of the ensuing Annual Conference.

SECTION IV.

Intervening Omissions.

1. Should the proper officials in the in-

terval of the Annual Conference session fail to bring any traveling preacher to account in case of crime shall by no means prevent the fullest and fairest investigation of his character at the Annual Conference Session.

2. *Provisos.* All accusations against a preacher shall be given to him in writing before the first examination. In all cases of trial and conviction he shall be allowed an appeal to the ensuing General Conference.

CHAPTER VI.

ON THE TRIAL OF LAY MEMBERS.

SECTION I.

The Arraignment.

1. When a lay member is accused of any crime or misdemeanor he shall be brought to trial before the Society or a committee selected from it.

2. The trial shall take place in the presence of an elder, deacon, or preacher, and the accused and accuser shall be brought face to face; but if this cannot

be done the next best evidence shall be procured.

3. If the accused person evade a trial by absenting himself after due notice being given him and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty and be accordingly excluded. 'Witnesses from without shall not be rejected.

SECTION II.

The Verdict.

1. If the accused person be found guilty by the decision of a majority of the members before whom he is tried and the crime be such as is expressly forbidden by the Word of God—sufficient to exclude a person from the kingdom of grace and glory, let the preacher who has the charge of the circuit or station expel him.

2. If the minister or preacher in charge differ in judgment from the majority of the society, or the select number, as to the guilt or innocence of the accused person the trial may then by

him be referred to the ensuing quarterly Conference.

SECTION III.

On Insubordination.

1. Should any member or members of any of our incorporated churches refuse to be governed by the discipline by which he, or they was or were made a member or members of said incorporated church, he or they shall be called before the society, or a select number of it according to discipline, and tried for insubordination.

2. If said person or persons should be found guilty of insubordination, and will not retract, then he or they shall be expelled for insubordination or disobedience to the order and discipline of the church.

3. Should any class-leader or steward intimate that he adheres to the Charter and discards the law of the church as set forth in the book of Discipline, said class-leader or steward shall be removed at once by the preacher in charge.

4. Should any local elder, deacon or preacher favor by word, act or influence

the Charter instead of the discipline, he shall be called before a committee according to the discipline, and if found guilty of pursuing such a course shall be suspended from all official standing in the African Methodist Episcopal Church.

SECTION IV.

Concerning Dissensions.

1. If any member of our church should be clearly convicted of endeavoring to sow dissensions in any of our societies by inveighing against either our doctrines or discipline he shall first be reprov'd by the minister or preacher in charge.

2. Should he subsequently persist in such a pernicious practice he shall be expelled from the Society.

SECTION V

Wilful Neglect of Class Meetings.

1. Those members of our church who wilfully and repeatedly neglect to meet their classes shall be visited by the elder, deacon or preacher, whenever it is practicable, and informed that exclusion will

be the consequence of their continued neglect.

2. If they should not amend, then they shall be tried before the society, or a select number of it, and expelled by the preacher in charge, who at the same time shall state that they are expelled for a breach of rules and not for immoral conduct.

SECTION VI.

Improper Conduct.

1. Whenever a member shows disobedience to the order and discipline of the church, or neglects duties of any kind; or indulges in imprudent conduct, sinful tempers, words and quarreling; and in speaking evil of ministers; and in dealing in lotteries or policies, attending circuses, theatres, dances and horse-races; and engages in playing cards, throwing dice and in the pursuit of such other games and diversions as cannot be carried on in the name of our Lord Jesus let private reproof be given by a leader or the preacher in charge.

2. If the member on being reproved acknowledge the truth and show proper humiliation he may remain on trial. If he should be charged with the second offence the leader or preacher may take one or two faithful friends with him to give reproof. On the third offence the case must be brought before the society, or a select number of it, and then the offender must be cut off if there be no real humiliation.

SECTION VII.

Concerning Spirituous Liquors.

1. No member of our society shall give, distil, drink, or traffic in spirituous liquors.

2. Whosoever violates this rule shall be dealt with, by the preacher in charge, as he would be dealt with in other cases of gross immorality. If found guilty he shall be deemed censurable, or liable to suspension according to his conduct.

SECTION VIII.

On Frauds and Insolvencies.

1. The preachers who have charge of

circuits and stations are required to fully and strenuously execute all our rules against all fraud, and particularly dishonest insolvencies.

2. In all cases, in which a member of our church is accused of such crimes and is summoned by the minister in charge to answer said accusation, it shall be the duty of the minister, by request of the parties concerned to give his official authority for the summoning of such witnesses as either party may name.

3. He shall also order the submission of all documentary evidence which may be demanded by either party ; and it shall be the duty of church members, who possess said evidence, to attend the investigation and submit it according to order.

4. The minister shall deliver a copy of the charges preferred to the accused person when ordered to trial.

5. We will receive no person in our society as a member who is a slave holder ; and members who have slaves and refuse to emancipate them shall be excluded.

CHAPTER VII.

ON DEBTS AND ARBITRATIONS.

SECTION I.

Disputes Between Members.

1. On any dispute between two or more members of our society, concerning the payment of debts, or other subjects which cannot be settled by the disputants, the preacher in charge of the circuit or station shall inquire into the case and recommend an arbitration.

2. The committee for the arbitration shall be formed by the disputants on each side selecting some member of the society as an arbiter, and the two arbiters selecting the third from the society.

SECTION II.

Concerning the Decision.

1. When the judgment is given and any of the parties be dissatisfied he may apply to the ensuing Quarterly Conference of the circuit or station for permission to have a second arbitration.

2. In this event, if the Quarterly Conference see sufficient reason, it shall grant the request.

3. The disputants then, on each side, shall choose *two* arbiters from the society; and the four shall choose the *fifth* one from the society, and the judgment rendered by a majority of them shall be final. Should any refuse to abide by this decision he shall be excluded from the society.

SECTION III.

On Rejecting Arbitration.

1. If any member of our society in a dispute over debt, or any other cause, refuse an arbitration when recommended by the minister in charge, or should he before submitting to an arbitration enter into a law-suit (except the case be of such a nature as to justify a process of law) with another member, he shall be expelled.

SECTION IV.

Non-payment of Debts.

1. Whenever any of our members fail

in business, or contract debts which they are not able to pay, in order to prevent scandal let their accounts be inspected by two or three judicious members of the society.

2. If it be discovered that they have acted dishonestly, or borrowed money without a probability of paying it, let them be expelled.

3. Whenever a complaint is made against any member of our church for non-payment of debts, after the accounts have been adjusted and the amount ascertained, the preacher in charge shall call him before a committee of three, at least, to inform them why he has not made payment.

4. The committee, then, shall determine what further time shall be granted him and what security, if any, shall be demanded of him.

5. If he should refuse to comply, he shall be expelled; but even then he may appeal to the Quarterly Conference, and its decision shall settle the case.

6. If the creditor complain that justice

has not been done him, he, too, may appeal to the Quarterly Conference for its decision ; but if he refuse to abide by it he shall be expelled.

SECTION V.

Concerning Expelled Members.

1. If any expelled person, except those who absent themselves from trial after receiving due notice to attend it, should complain that he has not received justice, he shall have the right to appeal to the next Quarterly Conference of the circuit or station. His case shall then be settled by a decision of a majority of the Conference.

After such form of trial and expulsion no person, without contrition, confession and acceptance on probation, shall have any privilege of society or sacrament in the church.

Neither shall any elder, deacon or preacher receive him into any of our churches in the same city, unless he comply with the law governing his case in the church from which he was expelled.

If any minister violate this provision, he shall be dealt with as in other cases of mal-administration.

CHAPTER VIII.

THE ORDER OF APPEALS.

SECTION I.

The Triers of Appeals.

1. Each Annual Conference shall select five judicious and experienced Elders to be known as the Triers of Appeals.

SECTION II.

Formation of the Court.

2. Whenever a member of an Annual Conference takes exception to his trial and expulsion from the Conference, or to the decision of a Bishop, he shall make it known to the Bishop that he appeals and desires him to call the court of triers.

2. When such notice is given to the Bishop, he shall designate three of the nearest Conferences from which he will call the triers, and call them to meet at a given point within three months after

notification, and they shall have a reasonable time for their session.

SECTION III.

Rights of Appellants.

1. The appellant shall have the right to object to any member of the court, provided his objection does not reduce the number to less than ten, which number shall be necessary to form a quorum.

2. In all cases where an appeal is made, the appellant, or his representative, shall state the grounds of his appeal, showing cause why he appeals; and no interruption shall be allowed in the exercise of his right.

SECTION IV.

Method of Proceeding.

1. When the appeal is taken from a Bishop's decision, the triers may be called from only two neighboring Conferences, as the appellant's Conference may be the third.

2. The court shall have one of its members to act as president and one to act as secretary.

3. The secretary shall keep a faithful record of the court's proceedings, which shall be subject to the order of the next General Conference for its review.

4. In all cases which are brought up as appeals, the following method shall be observed :

(1). Presentation of the appeal.

(2). The reading of the verdict in the case.

(3). A motion to admit the case.

(4). A statement of the grounds for the appeal.

(5). The reading of the minutes and documents.

(6) The making of the appellant's defence.

(7). The response of the Conference representative.

(8). The closing argument of the appellant.

(9). The announcement of the decision.

5 When the court proceeds to its deliberations, after the closing argument, the appellant shall withdraw from its presence.

PART V.

CONCERNING RITES.

CHAPTER I.

RECEIVING MEMBERS INTO FULL CONNECTION.

Address to the Congregation

Upon the day appointed, all that are to be received shall be called forward, and the minister addressing the congregation shall say :

DEARLY BELOVED BRETHREN :—The Scriptures teach us that the Church is the household of God ; the body, of which

Christ, is the Head, and that it is the design of the Gospel to bring together in one all who are Christ's. The fellowship of the Church is the communion that its members enjoy one with another. The end of this fellowship are the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only those that "be planted in the house of the Lord, that shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its privileges are—peculiar incitements to holiness from the hearing of God's Word, and sharing Christ's ordinances; the being placed un-

der the watchful care of Pastors, and the enjoyment of the blessings which are promised only to those which are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of Baptism and have been under the care of proper leaders for six months on trial, come seeking admission.

We now propose, in the fear of *God*, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Address to the Applicants.

Then addressing the applicants for admission, the Minister shall say :

DEARLY BELOVED: You are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of *God* vouchsafed unto you, in that he has called you to be his followers, and that thus far you have run well. You have heard how blessed are the privileges and how solemn are the duties of membership in *Christ's Church*,

and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose by answering the following questions :

Q. 1. Do you here in the presence of *God* and of this congregation, renew the solemn promise contained in the *Baptismal Covenant*, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant, and all things contained therein ?

A. I do.

Q. 2. Have you saving faith in the *Lord Jesus Christ* ?

A. I trust I have.

Q. 3. Do you entertain friendly feelings towards all the members of this Church ?

A. I do.

Q. 4. Do you believe in the doctrines of Holy Scripture as set forth in the articles of religion of the *African Methodist Episcopal Church* ?

A. I do.

Q. 5. Will you cheerfully be governed by the Discipline of the African Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren, and the advancement of the Redeemer's kingdom?

A. I will.

Q. 6. Will you contribute of your earthly substance according to your ability, to the support of the Gospel, Church, and poor, and the various benevolent enterprises of the Church?

A. I will.

Address to the Church.

Then the Minister, addressing the church, shall say

BRETHREN: You have heard the responses given to our inquiries. Have any of you any reason to allege why these persons should not be received into full membership in the Church?

The Reception.

No objection being alleged the Minister shall say to the candidates:

We welcome you to the communion of the Church of God; and in testimony of

our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may *God* grant that you may be a faithful and useful member of the Church militant till you are called to the fellowship of the Church triumphant which is without fault before the presence of *God*.

Then shall the Minister offer an extempore prayer.

CHAPTER II.

THE LORD'S SUPPER.

Preliminary.

Those persons who have scruples about kneeling to receive the Lord's Supper may be permitted to receive it whilst either sitting or standing. Let no person who is not a member of our society be admitted to the Supper without examination and some tokens given by an elder or a deacon. No person shall be admitted to the Supper among us who is guilty of any practice for which we would exclude a member from our church.

Scripture Selections.

The elder shall say one or more of these sentences :

“Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”
Matt. v. 16.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Matt. vi. 19, 20.

“Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.”
Matt. vii. 12.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of

my Father which is in heaven." Matt. vii. 21.

"Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke xix. 8.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver." 2 Cor. ix. 6, 7.

"As we have therefore opportunity, let us do good unto all men. especially unto them who are of the household of faith." Gal. vi. 10.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. vi. 6, 7.

“Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God ; who giveth us richly all things to enjoy ; that they do good ; that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” 1 Tim. vi. 17, 18, 19.

“God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.” Heb. vi. 10

“To do good and to communicate, forget not ; for with such sacrifices God is well pleased.” Heb. xiii. 16.

“Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?” 1 John iii. 17

“He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.”
Prov. xix. 17

[While these sentences are in reading, some fit persons, appointed for that purpose, shall receive the alms for the poor, and other donations of the people, in a decent basin, to be provided for that purpose, and then bring it to the Elder, who shall place it upon the table.]

After which the Elder shall say :

The Solicitation.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways—draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

The General Confession.

[Then shall this general confession be made by the minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying]:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which, we from time to time most grievously have committed by thought, word and deed, against thy divine Majesty, provoking, most justly, thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake; forgive us all that is past, and grant that we may hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

First Collect.

Then shall the Elder say:

O, Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them, that with hearty repentance and true faith turn un-

to thee, have mercy upon us ; pardon and deliver us from all our sins ; confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

Second Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

Prayer of Adoration.

Then shall the Elder say :

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy holy name—evermore praising thee, and saying, Holy,

holy, holy, Lord God of hosts; heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Prayer of Humiliation.

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death and washed through his blood; and, that we may evermore dwell in him and he in us. Amen

Prayer of Consecration.

Then the Elder shall say the prayer of consecration as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son, Jesus Christ, to suffer death upon the cross for our redemption; who

made thereby (his oblation of himself once offered,) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memory of that, his precious death, until his coming again. Hear us, O Merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that he was betrayed, took bread, (1) and when he had given thanks he brake it (2) and gave it to his disciples, saying, Take, eat, this (3) is my body which is broken for you. This do in remembrance

(1) Here the elder is to take the plate of bread into his hand.

(2) And here to break the bread.

(3) And here to lay his hand upon all the bread.

of me ; likewise after supper he took (4) the cup and when he had given thanks, he gave it to them saying, Drink ye all of it, for this (5) is my blood of the New Testament, which is shed for you, and for many for the remission of sins : do this, as often as ye shall drink, it in remembrance of me. Amen.

(4) Here he is to take the cup into his hand.

(5) And here to lay his hand upon all the vessels containing the wine.

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present,) and after that to the people in order into their hands. And when he delivereth the bread he shall say :

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say :

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

[If the consecrated bread and wine be all spent before all have commemorated the elder may consecrate more by repeating the prayer of consecration.]

[When all have commemorated, the minister shall return to the Lord's table and place upon it what remaineth of the consecrated elements, covering the same with a clean linen cloth.]

Then shall the elder say the Lord's Prayer :

Lord's Prayer.

Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven, give us this day our daily bread, and forgive us our trespasses as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, forever. Amen.

After which shall be said as follows :

Prayer of Thanksgiving.

O Lord, our heavenly Father, we thy humble servants, desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service: not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Prayer of Extollation.

Then shall be said :

Glory be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, Heavenly King, God, the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father have mercy upon us.

For thou only art holy, thou art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Elder, if he see it expedient, may put up an extemporary prayer; and afterward shall let the people depart with this blessing :

Benediction.

May the peace of God, which passeth all understanding, keep your hearts and

minds in the knowledge and love of God, and his Son, Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. Amen.

N. B.—If the Elder be straitened for time, he may omit any part of the service, except the prayer of consecration.

CHAPTER III.

BAPTISM OF INFANTS.

Special Directions.

1. Let every adult person, and the parents of every child to be baptized, have their choice either of immersion, sprinkling, or pouring. But in no case shall our ministers re-baptize any person. And if any knowingly violate this prohibition, he shall be subject to suspension or location as the Annual Conference may judge.

2. We will on no account whatever make a charge for administering baptism, or for burying the dead.

Exhortation.

The minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to the sacred office.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ, saith, "None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost," I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature it cannot have, that it may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a *lively member* of the same.

Prayer of Sanctification.

Then shall the minister say :

LET US PRAY.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark, from perishing by water, and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism ; and by the baptism of thy well beloved Son, Jesus Christ, in the river of Jordan, didst sanctify water for this holy sacrament, we beseech thee of thine infinite mercies, that thou wouldst look upon this child ; wash him, and sanctify him with the Holy Ghost, that he being received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life ; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant that the old Adam in this child may be so buried,

that the new man may be raised in him.
Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him.
Amen.

Grant that he may have the power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end.
Amen.

Almighty, everliving God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee,

the supplications of thy congregation, sanctify this water for this holy sacrament, and grant that this child, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Address to Parents or Guardians.

DEARLY BELOVED : Forasmuch as this child is now presented by you for Christian baptism, you must remember that it is your part and duty to see that *he* be taught as soon as *he* shall be able to learn the nature and end of this holy sacrament. And that *he* may know these things the better, you shall call upon *him* to give regular attendance upon the appointed means of grace, such as the ministry of the Word and the public and private worship of God ; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things

which a Christian ought to know and believe to his soul's health in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ. That as he died and rose again for us, so should we who are baptized die unto sin and rise again unto righteousness, continually mortifying all corrupt affections and daily proceeding in all virtue and godliness. Do you therefore solemnly engage to fulfill these duties so far as it lieth in your power, the Lord being your helper?

Answer—We do.

The Ceremony.

Then shall the people stand up, and the minister shall say :

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse :

“They brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them ; but when Jesus saw it, he was much displeased, and said unto them,

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

And the minister shall take the child into his hands, and say to the friends of the child,

NAME THIS CHILD.

And then naming it after them, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying :

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord's Prayer.

Then shall be said, all kneeling :

Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those that trespass against us; and

lead us not into temptation, but, deliver us from evil. *Amen.*

Then shall the minister conclude with an extemporaneous prayer.

CHAPTER IV.

BAPTISM OF ADULTS.

Exhortation.

The minister shall use the following, or some other exhortation, suitable to this holy office :

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions,) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same : I therefore beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto *these persons*

that which by nature they cannot have, that they may be baptized with water and the Holy Ghost.

First Prayer.

Then shall the minister say :

Almighty and immortal God, the aider of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead, we call upon thee for these persons, that they coming to thy holy baptism, may receive the remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto those that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Second Prayer.

After which he shall say :

Almighty and everlasting God, heav-

only Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and forever. *Amen.*

Scripture Lesson.

Then shall the people stand up, and the minister shall say:

Hear the words of the gospel written by St. John in the third chapter, beginning at the first verse:

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nico-

demus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Address to the Candidate.

Then shall the minister speak to the person to be baptized, on this wise:

Well beloved, who are come hither desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised

in his holy word, to grant all those things we have prayed for, which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, on your part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized,

Q. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, and that thou wilt not follow, nor be led by them?

A. I renounce them all.

Q. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only begotten Son, our Lord? And that he was conceived of the Holy Ghost, born of

the Virgin Mary ? That he suffered under Pontius Pilate, was crucified, dead and buried ; that he arose again the third day ; that he ascended into heaven, and sitteth at the right hand of God, the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost, the Holy Catholic Church,* the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death ?

A. All this I steadfastly believe.

Q. Wilt thou be baptized in this faith ?

A. This is my desire.

Q. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

A. I will endeavor to do so, God being my helper.

* The Church Universal, and not the Papal Church of Rome.

The Collects.

Then shall the ministers say :

O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised in them.

Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that they, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and

blood; and gave commandment to his disciples, that they should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen*

The Ceremony.

Then shall the minister take each person to be baptized by the right hand, and placing them conveniently by the font, according to his discretion, shall ask the name: and then shall sprinkle or pour water upon him, (or if they desire, shall immerse them in water,) saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Lord's Prayer.

Then shall be said the Lord's Prayer, all kneeling.

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven;

give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil.
Amen.

Then let the minister conclude with an extemporary prayer.

CHAPTER V.

SOLEMNIZATION OF MATRIMONY.

Publishing the Bans.

First, the bans of all that are to be married together, must be published in the congregation three several Sundays in the time of divine service, unless they be otherwise qualified according to law, the minister saying, after the accustomed manner:

I publish these bans of marriage between M. of —, and N. of —. If any of you know just cause or impediment why these two persons should not be joined together in holy matrimony, you are to declare it. This is the first, [second, or third] time of asking.

Address to the Assemblage.

At the day and time appointed for the solemnization, the persons to be married standing together, the man on the right side and the woman on the left, the minister shall say :

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony ; which is an honorable estate, instituted by God in the time of man's innocency, signifying unto us the mystical union which is between Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and the first miracle that he wrought at Cana of Galilee, and is commended of St. Paul to be honorable among all men, and therefore not by any to be entered upon or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these persons come now to be joined. Therefore, if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

The Solemn Charge.

And also speaking to the persons that are to be married, he shall say :

I require and charge you both, (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment why you may not be lawfully joined together in matrimony you do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word shall allow, are not joined together by God, neither is their matrimony lawful.

1. Address to the Man.

If no impediment shall be alleged, then shall the minister say unto the man :

M., Wilt thou have this women to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others keep thee only unto her as long as ye both shall live?

The man shall answer: I will.

2. *Address to the Woman.*

Then shall the minister say unto the woman :

N., Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, serve him, love him, honor and keep him, in sickness and in health, and forsaking all others, keep thee only unto him so long as ye both shall live?

The woman shall answer: I will.

The Man's Pledge.

Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows:

I, M., take thee N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my faith.

The Woman's Pledge.

Then they shall loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, N., take thee M., to be my wedded

husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death do us part, according to God's holy ordinance; and thereto I plight thee my faith.

The Covenant Prayer.

Then shall the minister say: Let us pray.

O, Eternal God, creator, preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vows and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Service with the Ring.

[If the parties desire it, the man shall here hand a ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the Minister,

With this ring I thee wed, and with my

worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*]

The Minister's Declaration.

Then shall the minister *join* the r right hands together and say :

Those whom God hath joined together, let no man put asunder.

Forasmuch as M and N have consented to live together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith to each other, and have declared the same by joining hands : I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Benediction.

And the minister shall add this blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you ; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

The Lord's Prayer.

Then shall the minister say

Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven, give us this day our daily bread ; and forgive us our trespasses as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil. *Amen.*

The Closing Invocation.

Then shall the minister say

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seeds of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven and bless them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they obeying thy will,

and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order,) didst appoint that out of man, (created after thine own image and similitude,) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put a-under those whom thou, by matrimony, hast made one; O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and union betwixt Christ and his Church,—look mercifully upon this man and this woman; that both this man may love his wife according to thy word, (as Christ did love his spouse, the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and obedient to her husband; and in all quietness, sobriety and peace, be a

follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord *Amen.*

The Closing Benediction.

Then shall the minister say:

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

CHAPTER VI.

THE BURIAL SERVICES.

Scripture Quotations.

N. B.—The following, or some othersolemn service, shall be used.

The minister meeting the corpse, and going before it, shall say :

“I am the resurrection and the life, saith the Lord ; he that believeth in me,

though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John xi. 25, 26.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job xix. 25, 26, 27

"We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." 1 Tim. vi. 7; Job i. 21.

Supplication at the Grave.

At the grave, when the corpse is laid in the earth, the minister shall say:

"Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay."

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knowest, Lord the secrets of our hearts, shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

The Commitment

Then, while the earth shall be cast upon the coffin by some person standing by, the minister shall say :

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their

dead, and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said :

“I heard a voice from heaven, saying unto me, write—From henceforth, blessed are the dead who die in the Lord : even so, saith the Spirit ; for they rest from their labors.”

Then shall the minister say :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil. *Amen.*

The Final Prayer.

THE COLLECT.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally. We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him; and at the general resurrection at the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, "Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The Solemn Benediction.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

CHAPTER VII

THE ORDINATION OF DEACONS.

Sermon.

[When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

Presentation of Deacons.

After which one of the elders shall present unto the Bishop the persons to be ordained deacons, saying these words :

Reverend Father in God, I present unto you these persons present, to be admitted deacons.

The Bishop.—Take heed that the persons whom you present to us be apt and meet, by their godly conversation, to exercise their ministry duly to the honor of God and the edifying of his Church.

The elder shall answer :

I have inquired concerning them, and also examined them, and think them so to be.

Their names being read aloud, the Bishop shall say unto the people :

Brethren, if there be any of you who know any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall cease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following collect and epistle :

THE COLLECT.

Almighty God, who by thy Divine Providence hath appointed divers orders of ministers of thy Church, and didst inspire thy Apostles to choose to the order of deacons, the first martyr, St. Stephen, with others ; mercifully behold these thy servants now called to the like office and administration ; replenish them so with the truth of thy doctrines, and adorn

them with the innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy holy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

Scripture Instruction.

THE EPISTLE.—1 Tim. iii. 8–13.

Likewise must the deacons be grave, not double-tongued, not given to much wine ; not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ.

Examination of Candidates.

Then shall the Bishop examine every one of them that is to be ordained, in the presence of the people, in the following manner :

The Bishop.—Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promotion of his glory, and the edifying of his people?

A. I trust so.

The Bishop.—Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

A. I do believe them.

The Bishop.—Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

A. I will.

The Bishop.—It appertaineth to the office of a deacon to assist the elder in Divine service. And especially when he administereth the holy communion, to help him in the distribution thereof, and to read and expound the holy Scriptures; to

instruct the youth, and, in the absence of the elder, to baptize. And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

A. I will do so, by the help of God.

The Bishop.—Will you apply all your diligence to frame and fashion your own lives (and the lives of your families,) according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

A. I will do so, the Lord being my helper.

The Bishop.—Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?

A. I will endeavor so to do, the Lord being my helper.

The Ordination.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop, deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures, and to preach the same in the Church of God.

Scripture Selection.

Then one of them, appointed by the Bishop, shall read the Gospel, Luke xii. 35-38 :

“ Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”

[Then shall the Bishop proceed in the communion, and all that are ordained shall receive the holy communion.]

The communion ended, immediately before the benediction, shall be said the following collects:

The Ordination Prayer.

Almighty God, giver of all good things, who, of thy great goodness, hast vouchsafed to accept and take these thy servants into the office of deacon in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves, in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church, through the same, thy Son, and our Saviour, Jesus Christ, to whom be glory and honor, world without end. *Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continued help, that in all

our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord.
Amen.

Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always.
Amen.

CHAPTER VIII.

THE ORDINATION OF ELDERS.

[When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders ; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in the office.]

Presentation of Candidates.

After which, one of the elders shall present unto the Bishop all them that are to be ordained, and say :

Reverend Father in God, I present unto you these persons present, to be ordained elders.

The Bishop — Take heed that the persons whom you present unto us be apt and meet, by their godly conversation, to exercise their ministry duly to the honor of God, and the edifying of the Church.

The elder shall answer,

I have inquired concerning them, and also examined them, and think them so to be.

Then, their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For, after due examination, we find not the contrary, but they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you, who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall cease from ordaining that person until such time as the party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle and the Gospel.

THE COLLECT.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants, now called to the office of elders, and replenish them so with the truth of thy doctrine

and adorn them with the innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE.—Eph. iv. 7–13.

“Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Gospel Selection.

After this shall be read, for the Gospel, part of the tenth chapter of St. John (x. 1-16);

" Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

" Then said Jesus unto them again, Verily, verily, I say unto you, I am the

door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep.

“ But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.”

The Bishop's Address to the Candidates.

And that done, the Bishop shall say unto them as hereafter followeth :

You have heard, brethren, as well in your private examination, as in the exhortation which was just made to you, and in the Holy lessons taken out of the gospel, and in the writings of the Apostles, of what dignity and of how great importance this office is, whereunto you are now called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an office ye are called ; that is to say, to be messengers, watchmen and stewards of the Lord, to teach and to premonish ; to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever. Have always therefore, printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which

he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse, and his body. And if it should happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, you know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider within yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith, and to that ripeness and perfectness of age in Christ, that there may be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch, then, as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful

and thankful to that Lord, who hath placed you in so high a dignity, as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereunto of yourselves; for that will and that ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious you ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rules of the same Scriptures; and this self-same clause, how ye ought to forsake and set aside (as much as ye may) all worldly studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that, you have clearly determined, by

God's grace to give yourselves to this office, whereunto it has pleased God to call you ; so that as much as in you lieth, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father by the mediation of our only Saviour, Jesus Christ, for the Heavenly assistance of the Holy Ghost ; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry ; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God and his Church, shall demand of you touching the same.

Obligations of the Candidates.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

A. I think so.

The Bishop.—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity, for eternal salvation, through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as required of necessity to salvation, but that which you shall be persuaded, may be concluded and proved by Scripture?

A. I am so persuaded, and have so determined by God's grace.

The Bishop.—Will you then give your faithful diligence, always so to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded?

A. I will do so, by the help of the Lord.

The Bishop.—Will you be ready, with all future diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

A. I will, the Lord being my helper.

The Bishop.—Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

A. I will endeavor so to do, the Lord being my helper.

The Bishop.—Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

A. I shall apply myself thereto, the Lord being my helper.

The Bishop.—Will you maintain and set forth, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge?

A. I will do so, the Lord being my helper.

The Bishop.—Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

A. I will do so, the Lord being my helper.

Then shall the Bishop, standing up, say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

Veni, Creator, Spiritus.

[After this the congregation shall be desired, secretly in their prayers to make their humble supplications to God for all these things, for the which prayers, there shall be silence kept for a space]

After which shall be said by the Bishop (the persons to be ordained elders all kneeling,) Veni, Creator, Spiritus, the Bishop beginning, and the elders and others that are present answering by voice, as followeth ;

Come, Holy Ghost, our hearts inspire
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sev'nfold gifts impart.
Thy blessed unction from above,
Is comfort, light, and fire of love.
Enable with perpetual light
The dulness of our blinded sight—
Anoint and cheer our soiled face
With the abundance of thy grace,—
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one,—
That through the ages all along
This may be our endless song—
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

The Installation Prayer.

That done, the Bishop shall pray in this wise and say :

LET US PRAY.

Almighty God, our heavenly Father,
who of thine infinite love and goodness
towards us, hast given us thy only and
most dearly beloved Son, Jesus Christ, to

be our Redeemer, and the author of everlasting life, who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers and pastors—by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the praise of thy holy name; for these, so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants, here present, to the same office and ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy

name may forever be glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. *Amen.*

The Ordination Ceremony.

When this prayer is done, the Bishop with the elders present shall lay their hands severally upon the heads of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying :

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying;

Take thou authority to preach the word of God, and to administer the holy sacrament, in the congregation.

The Communion.

When this is done, the Bishop shall go on in the service of the communion, which all they who receive orders shall take together, and remain in the same place where hands were laid upon them, until such times as they have received the communion.

The communion being done, after the last collect and immediately before the benediction, shall be said this collect :

Collects.


Most merciful Father, we beseech thee to send upon these thy servants, thy heavenly blessings, that they may be clothed with righteousness, and the word spoken by their mouths may never be spoken in vain. Grant, also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation ; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ, our Lord. *Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all

our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ, our Lord. *Amen.*

Benediction.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you, and remain with you always. *Amen.*

 If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall be both used; first that for deacons, then that for elders. The Epistle shall be, Eph. iv. 7 to 13, as before in this office. Immediately after which they that are to be ordained deacons shall be examined and ordained, as above prescribed.

Then one of the elders having read the Gospel, which shall be St. John x. 1, as before in this office, they that are to be ordained elders, shall likewise be examined and ordained, as in this office before appointed.

CHAPTER IX.

THE ORDINATION OF BISHOPS.

The Introductory Prayer..

Almighty God, who, by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock,—give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly minister the godly discipline thereof; and grant unto the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ, our Lord. *Amen.*

Scripture Selections

Then shall be read by some of the elders, the Epistle, Acts xx. 17-35.

From Miletus, Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said un-

to them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the laying in wait of the Jews ; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there ; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take

you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were

with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another Elder shall read the Gospel. St. John xxi. 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep.

Or this : St. Matthew xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

Presentation of the Reverend Candidate.

After the gospel and the sermon are ended, the elected person shall be presented by the two Elders unto the Bishop, saying:

Reverend Father in God, we present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to prayer, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve apostles; it is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they

laid hands on Paul and Barnabas and sent them forth. Let us therefore, following the examples of our Saviour Christ and his apostles, first fall to prayer before we admit and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Prayer for Special Qualification.

Then shall be said this prayer, following:

Almighty God, giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in thy church, mercifully behold this thy servant, now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him so with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and the well-governing of thy church, through the merits of our Saviour, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Direct Examination.

Then the Bishop shall say to him that is to be ordained:

Brother, forasmuch as the Holy Scriptures command, that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ which he hath purchased with no less price than the affusion of his own blood; before I admit you to the administration, I will examine you in certain articles, to the end that the congregation present may have a fair trial, and bear witness how you are minded to behave yourself in the church of God.

The Bishop.—Are you persuaded that you are truly called to this ministration according to the will of our Lord Jesus Christ?

A. I am so persuaded.

The Bishop.—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the

people committed to your charge, and to teach and maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?

A. I am so persuaded and so determined, by God's grace.

The Bishop.—Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so as you may be able by them, to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers ?

A. I will do so, by the help of God.

The Bishop.—Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to do the same ?

A. I am ready, the Lord being my helper.

The Bishop.—Will you deny all ungodliness and worldly lusts, and live righteously, soberly, and godly in this present

world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you ?

A. I will do so, the Lord being my helper.

The Bishop.—Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all ; and such as shall be unquiet, disobedient, and criminal within your district, correct and punish, according to such authority as you have by God's word, and as shall be committed unto you ?

A. I will do so, by the help of God.

The Bishop.—Will you be faithful in ordaining, sending, or laying hands upon others ?

A. I will do so, by the help of God.

The Bishop.—Will you show yourself gentle and merciful, for Christ's sake, to the poor and needy people, and to all strangers destitute of help ?

A. I will so show myself, by God's help.

Then the Bishop shall say :

Almighty God, our heavenly Father,
 who hath given you a good will to do all
 these things, grant also unto you strength
 and power to perform the same ; that he
 may accomplish in you the good work
 which he hath begun, that you may be
 found perfect and irreprehensible at the
 last day, through our Lord Jesus Christ,
 who liveth and reigneth forever. *Amen.*

Then shall be said :

Veni, Creator, Spiritus.

Come, Holy Ghost, our hearts inspire
And lighten with celestial fire.
 Thou the anointing Spirit art,
Who dost thy sev'nfold gifts impart.
 Thy blessed unction from above,
Is comfort, light, and fire of love.
 Enable with perpetual light
The dulness of our blinded sight—
 Anoint and cheer our soilèd face
With the abundance of thy grace,—
 Keep far our foes, give peace at home,
Where thou art guide no ill can come.
 Teach us to know the Father, Son,
And thee of both to be but one,—
 That through the ages all along
This may be our endless song—
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say :

Lord, hear our prayer.

A. And let our cry come unto thee.

The Ordination Prayer.

The Bishop.—Let us pray.

Almighty God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life, who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect his church—grant, we beseech thee, to this thy servant, such grace that he may be evermore ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation ; not to hurt, but to help ; so that as a wise and faithful servant,

giving to thy family their portion in due season he may at last be received into everlasting joy, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The Ordination Solemnities.

Then the Bishop and Elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying :

Pour upon thee the Holy Spirit, for the office and work of a Bishop in the Church of God, now committed unto thee, by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee, by the imposition of our hands ; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying :

Give heed unto reading, exhortation and doctrine. Think upon those things

contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost, be not so merciful that you may be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ, our Lord. *Amen.*

[Then the Bishop shall administer the Lord's supper, with whom the newly ordained Bishop, and all others present, shall communicate.]

The Closing Prayer.

Immediately before the benediction, shall be said the following prayer:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to re-

prove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, with God the Father, and the Holy Ghost, world without end. *Amen.*

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord *Amen.*

The Solemn Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God,

and his Son, Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.—
Amen.

CHAPTER X.

ON LAYING CORNER-STONES.

Remarks.

This ceremony should be preceded or followed by the delivery of an appropriate discourse. The officers and members of the congregation being present, the services are introduced by singing a suitable hymn. If the discourse has not been pronounced there may be used the following

Prayer.

Supremely great and glorious Jehovah,
who art the King eternal, immortal, and

invisible, the only wise God, to whom belong honor and glory, for ever and ever! Thou fillest all space with thy presence, pervading universal nature, and manifesting thy perfections in all thy works. We desire to approach thee in deep humility, and in the exercise of living faith. We rejoice that, through Jesus Christ, our Mediator and Redeemer, we have access to thy throne of grace, and are taught to call thee *our* God, and to worship thee as our reconciled Father. We thank thee for permitting us to assemble on the present occasion, amid circumstances of so much mercy, to lay the corner-stone of an edifice which is to be reared to thy honor, and to be dedicated to the exclusive worship of the true and living God, Father, Son, and Holy Ghost. We earnestly beseech thee to draw nigh to us as a God of love, and bless us with thy special presence. May the object that has called us together be acceptable to thee, and may the solemnities of this joyful and interesting occasion meet with thy sanction and be attended by thy

blessing. While we devoutly acknowledge our dependence upon thee, as well in our attempt to erect a house for thy worship, as in the prosecution of the object for which it is intended, we pray thee that no unholy desire may find place in our breast, that all our motives may be pure, and that our great aim may be the promotion of thy glory, the conversion of sinners, and the edification of thy people in the truth as it is in Christ. May we obtain favor in thy sight, and may thy rich mercy be upon us.

Pardon our sins, help our infirmities, and accept our prayer, through the merits of Jesus Christ, our adorable Saviour. And to thee, the Triune God, be all praise, now and evermore. *Amen.*

[Here a suitable portion of Scripture may be read: for instance the 96th Psalm, or 1 Cor. 3d chap., or 1 Kings, 5th chap., Haggai, 1st chap., from 1-10 verse.]

If the discourse has been preached, then the preceding prayer may be omitted; also if deemed necessary, the Scripture lesson; and the exercises, after an appropriate hymn, may be continued with the following:

ADDRESS.

BELOVED BRETHREN :

Believing it to be your duty, as well as privilege, to worship God in a public and social capacity, and impressed with the conviction that the interests of Christ's kingdom and the salvation of souls may be thereby promoted, you have resolved in reliance on God's blessing, to erect an edifice for the purpose of public worship, and are now assembled to lay the corner-stone.

Though there is no specific law of God expressly requiring this at your hands, yet you justly infer from general principles laid down in the sacred Scriptures, as well as from the dictates of enlightened reason, that it is your duty; and hence you do well in uniting for the accomplishment of a work so important, and holding forth the promise of so much good to yourselves and your descendants. We trust that you are actuated by motives which God approves, and that you sincerely love Zion, and can truly adopt the language of the devout Psalmist :

“ How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord.”

We find frequent allusions in God's word to the *corner-stone*. “ Behold,” says the Lord, in Isaiah, “ I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation : he that believeth shall not make haste.” And in the Epistle to the Ephesians, the Apostle remarks : “ Being built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.”

Thus it appears that the corner-stone was a part of the *foundation* on which the edifice rested. Having its place in the corner, it united and bound together two walls. One corner-stone was laid upon another ; and the same was done at each of the four corners of the building. The corner-stones were, therefore many ; but all of them taken collectively, were spoken of as *one*. A single stone, larger, stronger, and more beautiful than the others, was laid in one of the corners, either at the top or the bottom of the

foundation wall, as the representative of all the rest, and of the whole foundation ; and was emphatically termed *the* corner-stone, the chief corner-stone, or the head of the corner. Hence Jesus Christ is called both the *foundation* and the *corner-stone* in the stupendous edifice of Christianity. By which is meant, that he is the support and strength of his Church, preserving it firm and unshaken, and extending its borders till it shall encompass the earth ; that he unites and binds together its members by the cords of that love which forms the strongest of all incentives to harmony of feeling and action ; and that he is also the glory of the Church, both because of the elevating and sanctifying influences of his doctrines on the moral characters of his followers, and on account of his supreme personal excellence. He is, therefore, most appropriately denominated “ a chief Corner-stone, elect, precious,” sustaining the whole system, and without which Christianity would cease to be Christianity, and soon fall to the ground.

By laying the corner-stone of a house of worship, you perform a decisive act; you publicly announce that a commencement is made to build the house, and that it is your determination by the help of God, to complete it. This decisive act so full of promise, and waking up emotions and prospects so pleasing and joyful, is justly made a prominent one, and accompanied by solemnities suited to the occasion, and adapted to inspire us with an abiding sense of God's goodness, and our insufficiency without him. It is right and proper that we should publicly acknowledge our dependence on him, both in the attempt to erect an edifice, and in the discharge of the solemn duties for which it is intended.

Such an acknowledgment gives to God an honor, which is due to him, and at the same time impresses our hearts with reverence and awe towards him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity

in all his great undertakings was so remarkable and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the all-wise, holy and irresistible government of God; to feel that we are his needy creatures, and dependent on his pleasure for each moment of our existence; that the success of all our exertions is the result of his blessing; and that when we design to honor him, or promote the public good, it is for *him* to say whether we are the instruments and *our measures* the means which he will choose to employ for those ends. When David contemplated the erection of a house of God, the Lord forbade him, and said, "I have chosen thy son to build me a house."

Let us therefore humble ourselves before the Lord, confess his name and seek his blessing in fervent prayer.

PRAYER.

O Thou, whom the heaven of heavens

cannot contain! Thou fillest the universe with thy presence, and all the praise of angels and men can add nothing to thy majesty and glory. But though thou needest not our worship, we adore thee that thou art too good to despise it, and that millions have experienced that thou art a prayer-hearing and prayer-answering God. We rejoice that thou hast established the church here on earth, and preserved the same against all the assaults of its enemies; that the blessed sound of the gospel has also saluted our ears, and that thou hast in this place gathered a congregation of believers in Jesus Christ.

We render thanks unto thy name that thou hast put it into the hearts of thy people to rear a temple to thine honor at this place, where thy name may be regarded, and thou mayest come to them and bless them. We extol thy grace for enduing them with a spirit of liberality, and inclining them to contribute of their substance to prosecute this laudable undertaking. May they indeed esteem it a

high privilege to lend unto the Lord, and may many others coöperate in this holy work, and all labor together in concord and love until the habitation of thy house shall be completed and be held in possession free from debt and all incumbrance, as a standing memorial of their Christian benevolence, and an evidence to future generations of their attachment to thy cause. May the work of this house be performed without hurt or accident to any person; may harmony and enlightened zeal animate every heart, and may discord, jealousy and every selfish aim be far removed. And when thou shalt have prospered this enterprise, and a house of God shall stand here as a monument to thy glory, may it be filled with the fulness of every gospel blessing, that through the preaching of thy truth, many blood-bought souls may here be awakened, enlightened, justified and sanctified, and thus be prepared for an entrance into the mansions of bliss. We beseech thee to seal unto us the pardon of all our offences, to own us as thy ransomed people through Jesus Christ, to

sanctify us thoroughly by thy Spirit, to guide us through life by thy counsels, to secure us by thy grace, and to exalt us at last to an inheritance that is incorruptible, undefiled, and that fadeth not away. These and all other needful blessings we ask for the sake and in the name of our Lord Jesus Christ, to whom with the Father and Holy Spirit, be endless praise. Amen.

The preceding prayer, or any other suitable one having been offered, the stone shall be laid and adjusted. The officiating minister deposits the documents in the excavation prepared in the stone for their reception. These documents may be the articles of subscription and names of the subscribers : a list of the church officers, the pastor and building committee, and of the ministers officiating on the occasion, the Discipline of the church, Hymn Book, Bible, the names of the highest officers of government, religious papers of the church, &c., &c. The minister then concludes with the following :

DECLARATION.

In the name of the Triune God, the Father, and Son, and Holy Spirit, we lay this stone for a foundation of a house of

worship to be consecrated to his service. In so doing we acknowledge his all-ruling providence, and proclaim Jesus Christ as the great corner-stone of his church, and the foundation of all our hopes of salvation in time and eternity ; and may the God of all grace hear us, sanction our work, and at last accept us, through the Son of his love, our only Lord and Saviour. Amen.

CHAPTER XI.

ON CHURCH DEDICATIONS.

For New or Re modelled Churches.

The Bishop, or elder, (when the Bishop is not present,) with the other ministers, shall be met at the door of the church by the trustees, stewards and leaders, who shall receive the Bishop, or elder, with the ministers, and bid them welcome in God's name, and present to the Bishop, or elder, the keys of the church in token of the fact that they will ever after submit to the discipline, doctrine and government of the African Methodist Episcopal Church, and "will at all times hereafter permit such ministers and preachers belonging to said church to preach and expound God's holy word therein." After which, the procession shall pass up the aisle reading the following Psalm.

The Bishop or elder commencing with the first verse, and the ministers reading each alternate verse.

Responsive Reading.

PSALM LXXXIV.

Bishop.—How amiable are thy tabernacles, O Lord of hosts.

Minister.—My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Bp.—Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Min.—Blessed are they that dwell in thy house: they will be still praising thee.

Bp.—Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Min.—Who, passing through the valley of Baca, make it a well: the rain also filleth the pools.

Bp.—They go from strength to strength;

every one of them in Zion appeareth before God.

Min.—O Lord God of hosts, hear my prayer : give ear O God of Jacob.

Bp.—Behold, O God, our Shield, and look upon the face of thine Anointed.

Min.—For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

Bp.—For the Lord God is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly.

Min.—O Lord of hosts, blessed is the man that trusteth in thee.

Chanting of the Choir.

The Bishop* with those who are appointed to lead the exercises will now take their seats in the pulpit, the rest of the clergy sitting around it, and the choir will chant the following :

PSALM CXXII.

1. I was glad when they said unto me,
Let us go into the house of the Lord.

* Or Elder.

2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together.

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem: they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, Peace be within thee.

9. Because of the house of the Lord our God, I will seek thy good.

Solomon's Great Prayer.

The Bishop,* kneeling, then shall say the following prayer:

1 KINGS VIII. 23-51.

Lord God of Israel, there is no God like thee in heaven above, or on the

* Or Elder.

earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: but will God indeed dwell on the earth? Behold, the heaven of heavens cannot contain thee; how much less this house that we have builded! Yet have thou respect unto the prayer of thy servants, and to their supplication, O Lord our God, to hearken unto the cry and the prayer which thy servants pray before thee this day: that thine eyes may be open toward this house, night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servants shall make in this place. And hearken thou unto the supplication of thy servants, and of thy people Israel, when they shall pray in this place; and hear thou in heaven, thy dwelling-place; and when thou hearest, forgive. If any man trespass against his neighbor, and an *accusation* be laid against him, and the *accusation* come before thee in this house—then hear thou in heaven, and do, and judge thy ser-

vants, condemning the wicked, to bring his way upon his head; and justifying the righteous; to give him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house,—then hear thou in heaven, and forgive the sin of thy people Israel, and restore them again to *thy tender mercy and loving-kindness*. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray in this place, and confess thy name and turn from their sin, when thou afflictest them, then hear thou in heaven and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon the land which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their

cities ; whatsoever plague, whatsoever sickness there be ; what prayer and supplication soever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands in this house —then hear thou in heaven, thy dwelling-place, and forgive and do, and give to every man according to his ways, whose heart thou knowest ; that they may fear thee all the days *of their lives*. Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake ; when he shall come and pray within this house ; hear thou in heaven, thy dwelling-place, and do according to all that the stranger calleth to thee for ; that all the people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house, which we have builded, is called by thy name. If thy *people* sin against thee, for there is no man that sinneth not, and thou be angry with them, yet, if they shall bethink themselves and repent, and make suppli-

cation unto thee, saying, We have sinned and done perversely, we have committed wickedness ; and so return unto thee with all their heart, and with all their soul ; then hear thou their prayer and supplication in heaven, thy dwelling-place, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, for they shall be thy people, and thy inheritance, *which thou hast bought with the precious blood of thy Son, Jesus Christ, our Lord ; to whom with thee and the Holy Spirit, be glory, praise and power, by all on earth, and all in heaven. Amen.*

The Dedicatory Address.

This prayer being over, the Bishop or Elder shall stand up and say :

And now, O Lord God, most high, whom the heaven, and heaven of heavens cannot contain, we dedicate this house to thy service ; receive it, we humbly beseech thee, receive it unto thyself, and number it among thine earthly sanctuaries ; that thine own presence, the presence of thy Son, Jesus Christ, and the presence of thy Holy

Spirit, may ever fill this house which we have builded and called by thy name, so that whensoever the Gospel is preached in this house, it may descend with all its purity, power and demonstration, upon the hearts of the impenitent, turning them from darkness to light, and from the power of sin and Satan, unto God ; that its sanctifying influences may be felt in the souls of all believers, lifting their desires, their hopes, and their affections, from earth to heaven, and leading back the wandering sheep of the house of Israel into the fold of eternal life. *Amen.*

Hear us, O merciful Father, and grant that whosoever shall be dedicated to thee in this house by the holy ordinance of baptism, they may also receive the fulness of thy grace ; be made useful members of the church militant, and finally obtain an abundant entrance into the church triumphant, through Jesus Christ our Lord. *Amen.*

Hear us, O merciful Father, and grant that whosoever shall in this house partake of the symbols of the Saviour's broken

body, and shed blood, may also realize, by faith, that he is indeed the Lamb of God that taketh away the sin of the world; and thus being regenerated and sanctified, stand spotless and life-crowned at thy right hand, world without end. *Amen.*

Hear us, O thou, who art the spouse of the Church, and grant that whosoever shall in this house be joined together in holy matrimony, may also live, as did Isaac and Rebecca, in the purest enjoyment of connubial love, mutually assisting each other in the way to heaven, and training up their children for usefulness in this life, and for glory in that which is to come, through Jesus Christ our Lord. *Amen.*

O thou high and Holy One of Israel, regard, we beseech thee, the prayers of thy servants, and grant that all who shall in this house, make confession of their sins, or lift their voices in praise and thanksgiving for mercies past, or benefits received, may also rejoice in the light of thy countenance, with the peace which passeth all understanding, with the joy

that is unspeakable and full of glory.
Amen.

Great Head of the Church, we beseech thee to hear us, and grant that whosoever shall, in this house, be set apart or ordained to the holy office of the ministry, may also receive the anointing of thy Spirit, and go forth in the fulness of the blessing of the Gospel, to preach its unsearchable riches to a ruined world; then having finished their course, fought the fight, and kept the faith, receive the crown of life, and reign with thee, world without end. *Amen.*

Thou God of missions, hear us, and grant that the sacred cause of missions, with every other institution of Christianity, may ever find in this house an able advocacy and an ample support, so as to be rendered instrumental in hastening on the day, when the kingdoms of this world shall have become the kingdom of our Lord and his Christ. *Amen.*

Thus have we dedicated this house unto thee, O thou that dwellest in heaven. Receive it, O receive it, among thine

earthly sanctuaries, and grant that all who may worship thee here from Sabbath to Sabbath, and from generation to generation, even our children's children, may feel it to be indeed the house of God, and the gate of heaven! *Amen.*

Then may be sung the consecration hymn, which ought not to exceed six stanzas—then the sermon; immediately after let the collection be taken up. Conclude with an appropriate hymn, and extemporaneous prayer and the benediction.

After such dedication, no minister having the charge of any of our churches, shall allow them to be used for any other purpose than the glory of God; and any minister suffering the violation of this law shall be deemed guilty of grossly improper conduct and may be suspended, according to the decision of the Annual Conference.

PART VI.
ON TEMPORAL ECONOMY.
CHAPTER I.

THE BOUNDARIES OF CONFERENCES.

SEC. 1.—*Alabama*.—The Alabama Conference shall include all the State of Alabama south of a line beginning at the west corner of Sumpter county, at the first township, making a line where the A. & C. Railroad crosses the State into Mississippi, running easterly along said township line through Sumpter, Marion, Lower Perry, Dallas and Antagua counties into Montgomery county, in a direct line to the Alabama river near Montgomery, up said river to the northern boundary of Elmore county, through the lower part of Tallapoosa county, and through the lower part of Chambers county to the State line of Georgia.

SEC. 2.—*Arkansas*.—The Arkansas Conference shall include all of the territory of the State embraced in the counties, and

parts of counties lying north of the base line of the State, and all the parts of the counties of Pulaski and Prairie lying south of the base line, together with that part of Pulaski detached by the Legislature.

SEC. 3.—*Arkansas, South.*—The South Arkansas Conference shall include all the territory of the State south of the base line of the State, except that part attached to Saline by the Legislature.

SEC. 4.—*Baltimore.*—The Baltimore Conference shall include all the State of Maryland and the District of Columbia.

SEC. 5.—*California.*—The California Conference shall include all the State of California, British Columbia, Alaska, Oregon, Washington Territory, and all points east of it not included in any other Conference.

SEC. 6.—*Columbia.*—The Columbia Conference shall include all that part of the State of South Carolina not included in the South Carolina Conference.

SEC. 7.—*Central Texas.*—The Central Texas Conference shall include the line

up the Brazos river, and this line shall be the one deciding the boundary of the Central Texas and West Texas Conferences. The Central Texas shall also include Austin Station. The line mentioned aforesaid shall continue to the Missouri Pacific Railroad, and all points on that railroad except Fort Worth and Hillsboro, which shall remain in the North East Texas Conference, thence tracing the line of the Pacific Railroad to the borders of New Mexico.

SEC. 8.—*Florida, East.*—The East Florida Conference shall include all the State of Florida east of the county line dividing Madison and Jefferson, together with the Bahama Islands.

SEC. 9.—*Florida.*—The Florida Conference shall include all the State of Florida not included in the East Florida Conference, including the Pensacola District, detached from the Alabama District.

SEC. 10.—*Indian Territory.*—The Indian Territory Conference shall include all of the Indian Territory.

SEC. 11.—*Indiana*.—The Indiana Conference shall include all the States of Indiana and Michigan.

SEC. 12.—*Illinois*.—The Illinois Conference shall include all the State of Illinois not embraced in the Iowa Conference.

SEC. 13.—*Iowa*.—The Iowa Conference shall embrace all the States of Iowa, Wisconsin, Minnesota, Dakota Territory, and that part of the State of Illinois north of a line beginning on the south end of Lake Michigan, and also at the Indiana line, running diagonally through the towns of Mattison, Wilmington, Streator, Wisona, Chillicothe, Yates City, Bashner and Carthage to Warsaw, on the Mississippi River.

SEC. 14.—*Kentucky*.—The Kentucky Conference shall include all that part of the State of Kentucky lying east of a line running from Dayton, on the Ohio River, to Greenburg, on Green River, thence due south to the Tennessee State line.

SEC. 15.—*Kansas*.—The Kansas Conference shall remain as fixed by itself at

the time of the creation of the South Kansas Conference, except in so far as points in the State of Missouri are concerned. Adopted.

SEC. 16.—*Louisiana*.—The Louisiana Conference shall include all the State of Louisiana north of the 31st parallel.

SEC. 17.—*Mississippi*.—The Mississippi Conference shall include all of the State south of a line beginning at the Mississippi River at the northern boundary of Warrenton, including Warrenton, running diagonally to the railroad bridge and on by the Big Black River, and the northern boundaries of Madison, Attola, Lesk, Meshoba, Kemper and Winston counties.

SEC. 18.—*Missouri*.—The Missouri Conference shall include all the State of Missouri south of the Missouri River.

SEC. 19.—*Macon*.—The Macon, Georgia, Conference shall include the following counties, to-wit: Steward, on the Chattahoochie River, Webster, Sumpter, Dooley, Twiggs, Lawrence, Johnson, Jefferson, all of Richmond county, and the northeast portion of Burke county.

SEC. 20.—*Georgia*. All that part of Georgia lying southeast and west of the Macon, Georgia, Conference, shall be known as the Georgia Conference.

The line of the Macon, Georgia, Conference, between the North Georgia Conference and Macon Conference shall include the counties of Harris, on the Chattahoochie, Tolbert, Barnesville Station, in Pike county, and and all of that county not attached to the North Georgia Conference, Monroe, Jones, Putnam Hancock, Columbia, and all of the State lying northeast and west of this line is the North Georgia Conference.

SEC. 21.—*New York*.—The New York Conference shall include all the State of New York.

SEC. 22.—*New England*.—The New England Conference shall include all the States of New England, Maine, New Hampshire, Vermont, Connecticut, Massachusetts and Rhode Island.

SEC. 23. *North Carolina*.—The North Carolina Conference shall include all the State of North Carolina.

SEC. 24. *New Jersey*.—The New Jersey Conference shall include all the State of New Jersey.

SEC. 25. *North Alabama*.—The North Alabama Conference shall include all that part of Alabama not included in the Alabama Conference.

SEC. 26. *North Mississippi*.—The North Mississippi Conference shall include all the State of Mississippi not included in the Mississippi Conference.

SEC. 27. *North Missouri*.—The North Missouri Conference shall include all the State of Missouri north of the Missouri River.

SEC. 28. *North Ohio*.—The North Ohio Conference shall include all that part of Ohio not included in the Ohio and Pittsburgh Conference.

SEC. 29. *Texas N. E.*—The North East Texas Conference shall include all the State of Texas southeast of McClellan county, commencing on the Missouri Pacific Railroad, one mile from Waco, following said railroad to the Indian Territory from McClellan

and Brazos River, running to Red River.

SEC. 30. *Ohio*.—The Ohio Conference shall include all that portion of the State south of the Baltimore & Ohio Railroad, running from Bellair to Columbus, and south and southeast of the Little Miami Railroad, running from Columbus to Cincinnati, including the following-named towns and cities, viz: Barnesville, Cambridge, Columbus, South Charleston, Selina, Cedarville, Wilberforce, Xenia and Cincinnati.

SEC. 31. *Philadelphia*.—The Philadelphia Conference shall include the city of Philadelphia and all that part of Pennsylvania lying east of Lewiston and Harrisburg, Pa., north of the Susquehanna River, Chambersburg and Carlisle Circuits; all the State of Delaware; Yardleyville and Stroudsburg, Pa.

SEC. 32. *Pittsburg*.—The Pittsburg Conference shall include all Western Pennsylvania as far as Lewiston Circuit, including Wilkesbarre, Williamsport, Bloomsburg, Scranton and all of West

Virginia; Youngstown and Warren in Ohio, Salem being left out.

SEC. 33.—*South Carolina*.—The South Carolina Conference shall include the following counties, viz. Beaufort, Charleston, Georgetown, Colleton, Barnesswell, Aikin, Williamsburgh, Marion, Darlington, Hovy, Marlboro, Chesterfield and Hampton. The rest of the State not included in the Columbia Conference.

SEC. 34.—*South Kansas*.—The South Kansas Conference includes all the territory set apart to it at the time of division, except as to points in Missouri.

SEC. 35.—*Tennessee*.—The Tennessee Conference shall include the counties of Giles, Maury, Williamson, Davidson, Robertson, and all the State east of these counties.

SEC. 36.—*Texas*.—The Texas Conference shall include all the territory commencing at Brazos River on the south side of McClendon county, thence running east parallel with the south line of the following named counties, viz. : Lime-

stone, Freestone, Henderson, Smith and Harrison.

SEC. 37.—*Virginia*.—The Virginia Conference shall include all the State of Virginia and the churches in what is known as the Shenandoah Valley.

SEC. 38.—*West Kentucky*.—The West Kentucky Conference shall include all the State of Kentucky not included in the Kentucky Conference.

SEC. 39. *West Tennessee*.—The West Tennessee Conference shall include all the State of Tennessee not included in the Tennessee Conference.

SEC. 40 — *West Texas*.—The West Texas Conference shall embrace all the State of Texas west of the Brazos River, running to McClennen County, the west side beginning at Corpus Christi, and tracing the line up to Larido, thence following the J. G. N Railroad to Taylor, and running to the line mentioned up the Brazos River.

We also make the following recommendation :

That the Bishop of the North Carolina

Conference shall have power to divide the said Conference by, and with the consent, of a majority of the members of said Conference, when it is deemed advisable.

BISHOPS OF THE DISTRICTS

For the Quadrennium Beginning 1884.

First Episcopal District, Bishop R. H. Cain.

Second Episcopal District, Bishop Wm. F. Dickerson.

Third Episcopal District, Bishop J. P. Campbell.

Fourth Episcopal District, Bishop J. M. Brown.

Fifth Episcopal District, Bishop H. M. Turner

Sixth Episcopal District, Bishop J. A. Shorter.

Seventh Episcopal District, Bishop D. A. Payne.

Eighth Episcopal District, Bishop T. M. D. Ward.

Ninth Episcopal District, Bishop A. W. Wayman.

Shall it be lawful for a presiding Bishop

to interfere with the appropriation of the Conference funds ?

Answer.—It shall not be lawful for any Bishop to interfere with the funds of any Conference, unless said funds are being appropriated contrary to law.

Question.—Who shall appoint the Committee on Finance in an Annual Conference ?

Answer.—The Conference shall appoint its own Committee on Finance, instead of the Bishop as heretofore.

EPISCOPAL DISTRICTS.

First Episcopal District.—Philadelphia, New York, New England and New Jersey Conferences. Bishop, Richard H. Cain, D.D.

Second Episcopal District.—Baltimore, Virginia, North Carolina Conferences. Bishop, William F Dickerson, D.D., Columbia, S. C.

Third Episcopal District.—Ohio, Indiana, Pittsburgh, North Ohio Conferences. Bishop, Jabez P. Campbell, D.D., LL.D., 1923 N. 11th Street., Philadelphia, Pa.

Fourth Episcopal District.—Missouri, Kansas, Illinois, Iowa, North Missouri, South Kansas and California. Bishop, John M. Brown, D.D., D. C. L., Washington, D. C.

Fifth Episcopal District.—Kentucky, Tennessee, West Kentucky, West Tennessee. Bishop, Henry M. Turner, D.D., LL.D., Atlanta, Ga.

Sixth Episcopal District.—South Carolina, Columbia, Georgia, North Georgia, Macon, Georgia. Bishop, James A. Shorter, Wilberforce, Ohio.

Seventh Episcopal District.—Alabama, North Alabama, Florida, East Florida, Bishop, Daniel A. Payne, D. D., LL. D., Jacksonville, Florida.

Eighth Episcopal District.—Mississippi, North Mississippi, Arkansas, South Arkansas and Indian Conferences. Bishop, Thos. M. D. Ward, D. D., Benings, D. C.

Ninth Episcopal District.—Louisiana, Texas, West Texas, North Louisiana, Central Texas. Bishop, Alexander W. Wayman, D. D., Baltimore, Md.

Tenth Episcopal District.—Demarara, Bermuda, Ontario and Nova Scotia. Bishop, R. R. Disney.

CHAPTER II.

ON CHURCH EXTENSION.

Preamble.

The need of some plan by which weak and struggling societies throughout our wide connection, and also our mission work in Hayti and Africa, could be aided in securing and erecting suitable houses of worship, has been long felt in the African Methodist Episcopal Church. It behooves us, as an important factor of the Methodist family, to follow the example of the immediate followers of John Wesley in England and his more remote followers in this country,—the former in their Chapel Building Fund scheme and the latter in their Church Extension enterprise. Your Committee, therefore, recommend that the following Constitution, for the working and government of the Church Extension Society of the African Methodist Episcopal Church, be adopted :

CONSTITUTION.

The work of Church Extension shall hereafter be conducted under the following provisions and regulations:

ARTICLE I. There shall be a board of Church Extension, consisting of a President, Vice-President, Corresponding Secretary, Treasurer and thirteen Managers, to be elected quadrennially by the General Conference, and to continue in office until their successors are elected and accepted. The Bishops shall be *ex-officio* members of the Board. The Board shall fill all vacancies that may occur during the intervals of the General Conference.

ART. II. The officers elected by this General Conference shall, as soon as practicable, procure, under general or special law of the District of Columbia, an incorporation, whereby they and their successors in office, in perpetual succession, shall be made a body corporate, under the name of "Board of Church Extension of the African Methodist Episcopal Church," with powers of contracting and being contracted with, suing and being sued,

and all other powers deemed necessary for the successful prosecution of the work not inconsistent with these articles.

ART. III. The Corresponding Secretary shall conduct the correspondence of the Board, under its direction, and shall be subject to the authority and control of the Board. He may be a member of any Annual conference, but shall reside where the Board is located.

ART. IV The Board shall be located in the City of Washington, D. C., and shall meet at least annually, at the time the Board shall determine, and at such other times as the President and Corresponding Secretary may appoint. Nine shall constitute a quorum at an annual meeting and seven at a called meeting.

ART V. The revenues of the Board shall be derived from annual collections in every congregation, from special collections by the Corresponding Secretary and the Bishops, and from gifts, devises and bequests.

ART. VI. The Board shall have author-

ity to regulate its own proceedings, to determine what amount each Annual Conference shall be asked to raise by collections for the use of the Board during the ensuing year, to appropriate money to pay incidental expenses, to determine what amount may be donated or loaned to each applicant, and to do such other business as may be legitimate and proper for them to do; provided, however, that no money shall be appropriated in the general work for other purposes than the purchase or securing of church lots and the erection or securing of church buildings, and provided further that the Board shall not involve itself in debt.

ART. VII. The board shall have authority to raise and administer a Loan Fund, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security, said security to be determined by a regular conveyancer,—the Board to receive and hold in trust for the African Methodist Episcopal Church, any real or personal property, and to sell

and convey the same for the uses and objects herein declared.

ART. VIII. All applications for aid shall set forth :

1. A description of the building for which aid is asked.

2. The estimate and probable cost when completed.

3. The amount of cash and reliable subscription on hand

4. The nature of the title, its validity, whether held in trust for the African Methodist Episcopal Church.

5. The names of the Board of Trustees.

6. The number of Church members, Sunday-school children, and population of the place, if within a town or city.

- 7 Any additional facts that may be required by the Board, or that may be deemed necessary or useful to the Board in making a decision

ART. IX. Each annual Conference shall organize a Conference Board of Church Extension, which shall be auxiliary to the Parent Board, and shall have charge of all the interests and work of

Church Extension within the Conference. The Preachers shall take up a collection in every congregation annually for Church Extension, and of the funds thus collected, or in any other way coming into the hands of the Annual Conference Boards, fifty per cent. shall be turned over to the General Board, to be expended under its direction, but devisors may give special directions to their contributions.

ART. X. It shall be the duty of the Presiding Elders or Elder in charge to bring the subject of Church Extension prominently before the District and Quarterly Conferences, and see to it that the most efficient plans are adopted for raising the amounts apportioned to the chargé; and the Bishops shall call for a report of the Annual Conference Board in the regular order of Conference proceedings, and direct attention to the subject.

ART. XI. Any church building which may be commenced after this organization shall have become operative without consulting with the Board, and obtaining its

approval of the enterprise, shall not be aided from either of the funds herein created.

ART. XII. Ten per cent. of the dollar money shall be appropriated by the Financial Board to create the Loan Fund, and shall be paid by the Financial Secretary to the Treasurer of the Church Extension Society Quarterly, and receive his receipt for the same. The Treasurer of the Church Extension Society shall give bonds and security in a sum not less than two thousand dollars.

ART. XIII. The Secretary of the Parent Home and Foreign Missionary Society shall be Secretary of the Church Extension Society, without additional pay other than the salary of one clerk, at a cost not exceeding three hundred dollars per year. No minister of our Church shall be allowed to collect money in any of our Churches for the aid of any Church without the recommendation of the officers of the Church Extension Society.

CHAPTER III.

CONSTITUTION OF THE HOME AND FOREIGN MISSIONARY SOCIETY OF THE AFRICAN M. E. CHURCH

PREAMBLE.

WHEREAS, We, the members of the African M. E. Church, in General Conference assembled, have seen for years, and still see, with deepest Christian anxiety, the deplorable spiritual and mental condition of our people—our brethren, “bone of our bone, and flesh of our flesh”—who inhabit both hemispheres, which the Word of God declares shall be lighted up with the glorious rays of the “Sun of Righteousness; and

WHEREAS, We further remember with deep emotion the last command of our ascending Lord, “Go ye into all the world and preach the Gospel,” and desiring to prove our love by our obedience, we, therefore, resolve here-

by to form ourselves into a Parent Missionary Society for the purposes and objects hereinafter mentioned :

ARTICLE I.

This Institution shall be designated the Home and Foreign Missionary Society of the African Methodist Episcopal Church.

ARTICLE II.

Its objects are to diffuse more generally the blessings of education and supporting mission schools and churches throughout the United States and in foreign lands, under such rules and regulations as the General Conference and General Missionary Board, acting as such, may from time to time prescribe.

ARTICLE III.

Any person of good moral character may become a member, and said membership is continued upon the annual payment of one dollar. The payment of ten dollars at one time constitutes a life membership, or twenty dollars an honor-

ary manager for life, and the contribution of fifty dollars shall constitute the donor an honorary patron for life. Any such manager or patron shall be entitled to a seat, with all the privileges of regular members, except voting.

ARTICLE IV

Managers.

The management shall be vested in a Board, consisting of the Bishops, nine traveling ministers, nine laymen, and the Corresponding Secretary, to be elected at the General Conference. Vacancies in the Board shall be filled by the Bishops. The Board shall have power to make by-laws not inconsistent with the constitution, or the genius of Methodism, fill all vacancies that may occur among the officers of its own election, select fields to be occupied, appoint missionaries, and arrange for the general conduct of the affairs of the Society. It shall also present a statement of its transactions to the church

annually, and submit a report quadrennially to the General Conference.

ARTICLE V.

Corresponding Secretary.

There shall be one Corresponding Secretary elected by the General Conference, whose salary shall be the same as other general officers. Assistance may be given this department only at such time as the Board may deem absolutely necessary for the advancement of the work. The Secretary shall be subject to the direction of the Board, and be exclusively employed in conducting the correspondence of the Society, and otherwise in providing the Church with missionary intelligence, supervising all missionary interests, devising ways and means for the collection of funds, &c., and by all the means at his command labor to bring the Society and the Church into the broadest field of Christian activity and usefulness. Should the office become vacant by death, resignation, or otherwise, the Bishops, or a ma-

jority of them, shall appoint his successor.

ARTICLE VI.

President.

One of the Bishops appointed by the General Conference shall be President. By virtue of their office the remaining Bishops are Vice-Presidents. The President shall have general supervision of all the mission fields of the Church, except such as are under the immediate control and support of Annual Conferences.

ARTICLE VII.

Nine Managers at any meeting of the Board shall constitute a quorum.

ARTICLE VIII.

Each Annual Conference shall have a Missionary Society, composed of all its members and any others who may elect to unite; said society to be auxiliary to the parent body, and shall be under such regulations as the Annual Conference shall respectively prescribe. Provided, however, that said regulations do not

conflict with the general missionary plan.

ARTICLE IX.

Missionary Committee.

The General Conference shall constitute each Annual Conference a mission district represented by a committee-man elected for that purpose, whose duty it shall be to confer with the General Managers as to ways and means, and assist in carrying out the plans of the Society in his district, that the church may be the more speedily organized and the largest amounts of money raised for mission purposes. The committee-man shall in conjunction with the Corresponding Secretary, hold, or cause to be held, an Annual Missionary Convention in each of the said districts. The place of meeting to be fixed by the presiding Bishop. The objects of said meetings are:

- 1st. To diffuse missionary intelligence.
- 2d. To organize our churches and Sabbath-schools into missionary bands.

3d. To collect missionary funds.

The committee-man of each district shall furnish a report to his Annual Conference of all the doings of his district at each sitting. Also a copy to the Corresponding Secretary for publication in the *Missionary Annual*. Blanks for reports to be supplied by the General Missionary Department.

ARTICLE X.

Disciplinary Requirements.

That there may be uniformity in work, and a more judicious and equitable disbursement of mission funds, it is made the duty of the General Board of Managers to determine each year the amount necessary to carry on the home and foreign enterprise of the Church, and divide the same pro rata between the several Annual Conferences for collection

2d. Each Annual Conference, through its Bishop and Local Missionary Board, shall apportion the above assessment to the churches severally within the district,

according to the membership, or the ability to pay.

3d. Each pastor knowing the amount due from his charge, shall use every exertion by all fair means to collect the same, and report to his Conference, on the Bishop asking the question, "How much collected for missions this year?" Said collection to embrace the following:

1st. The pastor's annual dues to the Conference Missionary Society.

2d. The dues of local members of the Conference and of the Society, who cannot attend its meetings.

3d. The annual dues of the laity in each charge.

4th. An annual collection from the Church and Sabbath School, including Missionary Day, which is held on Easter Sunday of each year. Of all the moneys thus collected and reported, it shall be the privilege of the Conference to appropriate sixty per cent. for the work within its bounds. The remaining forty per cent. shall be transmitted at once to the Treasurer of the parent body.

5th. Every congregation and Sunday-school is a Missionary Society, by the very spirit and genius of our Methodism, and our pastors and superintendents shall so rule and so teach the people.

6th. The pastors of our churches shall adopt and enforce the general missionary plan for raising funds wherever it is possible.

7th. Any Conference or Church is at liberty to engage in local missionary enterprises, after it has complied with the foregoing requirements.

8th. It is earnestly recommended that it be considered as an indispensable part of our Christian duty to pray to Almighty God for a blessing upon this and similar organizations engaged in the propagation of the Gospel of Jesus Christ. To this end *Easter Sunday* is set apart to be observed in all our churches and Sabbath-schools as *Missionary Day*, and monthly or quarterly concert and prayer meetings are to be made special seasons of invocation and offerings for the sacred cause of missions.

9th. Wilful violations of these rules shall be treated as all other case of neglect of duty. It is made the duty of each Presiding Bishop to see that this law is strictly enforced.

10th. These rules and regulations are in effect from the date of adoption, and can only be amended, altered, or abridged by the General Conference, and all previous legislation not in accord with the same is hereby annulled.

CHAPTER IV.

THE DOLLAR MONEY.

(Amended and passed 1884.)

Question. 1. What shall be done to build up the financial interests of our Church?

Answer. We do hereby establish a Church Treasury.

SECTION 1. It shall be the duty of every minister holding charge in the African Methodist Episcopal Church to collect the sum of *one dollar* from, or for, each member of his church or churches for the maintenance of the Church Treasury.

SEC. 2. Should any minister having charge fail to raise the above collection during the conference year, or a fair proportion of it, according to the number of membership reported by him to the conference; the number to be certified to by the Quarterly Conference next preceding the sitting of the annual conference, it shall be the duty of the bishop and conference to refer the matter to the Committee on Dollar Money for inquiry.

SEC. 3. If on examination, they find that the said minister has wilfully refused or wilfully neglected his duty in raising the collection, he shall, upon vote of the conference, be reprov'd by the bishops for the first offence, and if he refuse or neglect a second time he shall, upon the vote of conference, be suspended or dismissed from the itinerant work. This paragraph shall be strictly enforced.

SEC. 4. The Financial Secretary shall publish the appropriations, item by item, for the information of the conferences and the whole Church.

SEC. 5. It shall be the duty of the

bishops and the ministers to use the greatest possible diligence in collecting the money thus asked for.

SEC. 6. The Board shall have power to appoint an Executive Committee of its members, which, in cases of emergency, may meet at the request of the Financial Secretary or call of the President, and transact such business as the case requires.

SEC. 7. The Board of managers shall audit the Secretary's accounts, and advise the disbursements of all moneys not regularly provided for.

SEC. 8. All moneys collected in the interval of the Annual Conference shall be sent immediately to the Financial Secretary; and all moneys collected at, or brought to, the Annual Conference for the Church Treasury, shall, in the absence of the Financial Secretary, be paid to the Secretary of the Conference, who will transmit the same to the Financial Secretary and take his written acknowledgment of it.

SEC. 9. The Financial Secretary shall open an account in some safe and reliable

bank or banks, where he shall deposit all moneys not otherwise provided for. His books, papers and bank account shall always be opened to the inspection of the bishops and also of the traveling preachers.

SEC. 10. He shall keep the bishops and all the travelling preachers informed of the state and condition of the treasury, and shall advise them, if necessary, to use more diligence to secure the success of our financial interest.

SEC. 11. He shall give bonds to the amount of ten thousand dollars (\$10,000) for the faithful performance of his duty.

The columns of all our papers shall be always open to the interests of the Church Treasury.

SEC. 12. It shall not be lawful for any bishop, elder or preacher to use or appropriate any part or portion of the money belonging to the treasury, excepting as appropriated by law. Any person so offending shall, upon conviction thereof, be censured or suspended from official standing.

SEC. 13. There shall be a Board of

Managers for the Church Treasury, consisting of the Financial Secretary, six itinerant elders and three laymen, who shall be elected by the General Conference, and shall serve for four years, unless removed by death, resignation or otherwise. No person shall be a member of the Board to whom the Connection is indebted. They shall present, through the Financial Secretary, a printed report, annually, to each Conference in the bounds of the Connection, of all their proceedings, and also a similar quadrennial report to the General Conference.

The Board of Managers shall elect its own vice-chairman.

SEC. 14. The Board of Managers shall have power to remove an inefficient or otherwise disqualified Financial Secretary, when it is clearly necessary for the best interest of the Church, provided an immediate investigation be had in all such cases, as required by our Discipline in like cases, as applied to traveling preachers.

SEC. 15. The Board of Managers, to-

gether with the College of Bishops, shall fill all vacancies in the Board which may occur during the interval of the General Conference, namely: The bishop of the district where said vacancy occurs shall nominate some one of the same grade in the church to fill said vacancy. If the Council of Bishops, or a majority of them, agree to said nomination, then the name shall be sent to the Financial Secretary, who shall report the same to the Financial Board.

SEC. 16. The Board of Managers shall hold its meetings on the third Wednesday in April in each year, and six members shall constitute a quorum for the transaction of business, after due notice having been given to all members. In the absence of the President the Board shall elect a Chairman *pro tem*.

SEC. 17. At their meeting the *Financial Board* or *Board of Managers* shall consider all the *claims* upon the *Treasury* provided by law, and shall make appropriations for the same. The appropriation shall be on the *pro rata* basis.

SEC. 18. Each Annual Conference shall retain of the dollar money collected within its bounds, forty per cent. of the amount, the said amount to be appropriated by the Conference to assist the widows and orphans, and to assist the worn-out preachers, and also to assist those who have not received their allowance. The amount thus returned shall be reported to the Financial Secretary. The whole shall be distributed according to the law of distribution passed by the General Conference.

SEC. 19. The money collected under the provisions of this section shall be used for the following purposes:

1. For the support of efficient and inefficient bishops.
2. For the purposes of the general officers hereafter named in this chapter.
3. To aid in the Publication Department.
4. To aid our needy colleges.
5. To aid the cause of missions.
6. For the relief of widows and orphans of deceased ministers and bishops.

7. To aid the Church-Extension-Society.

SEC. 20. The balance shall constitute a chartered fund, the interest of which shall be used for the support of superannuated bishops, and preachers, and widows, and orphans of bishops and itinerant preachers.

THE SUPPORT OF BISHOPS.

SEC. 21. Question 2. Should any provision be made for the better support of the bishops?

Answer 1. In order that the bishops should be untrammelled in their work, each one should have a competent support.

SEC. 22. The Episcopal Committee of the General Conference, during the sitting thereof, shall consult with each of the bishops, and make an estimate of the amount necessary for their comfortable support, and report the same to the next meeting of the Financial Board, which shall place the same in its Budget of appropriation, and the Financial Secre-

tary shall pay the same monthly, or nearly as possible. The amount shall not exceed \$2,000 00 per annum.

SEC. 23.—The traveling expenses of the bishops shall be paid them by the churches which they visit, and by the conferences which they hold. Each church visited by the bishop shall pay the cost of his travel to the next point to be visited by him, and the pastor shall report the amount to the next annual conference.

SEC. 24.—Each Annual Conference shall also pay the traveling expenses of its presiding bishop from its place of session to his next point of destination. *Provided*, That said expenses shall never exceed (\$30) thirty dollars, in which case all over thirty dollars shall be paid out of the church treasury.

SEC. 25.—In case of distant traveling in the direct interest of the church, for example, to the continent of Europe, to California, to the Island of Santo Domingo, or elsewhere, the bishop about to make such a trip, at least three months

before the time of starting, shall make application through the financial secretary to the Board of Managers for the amount necessary to defray his expenses. The Board of Managers in all such cases, are hereby authorized to solicit, if it be necessary, contributions from our churches to aid in defraying such traveling expenses of the bishop.

SUPPORT OF THE GENERAL OFFICERS.

SECTION 26.—Question. How shall we provide for the support of the general officers?

Answer 1. They shall receive their salary from the financial secretary, out of the general treasury, according to the provision of law by the General Conference of 1884, as follows:

	per annum.
General business manager	\$1,350 00
Financial Secretary	1,350 00
Missionary Secretary	1,350 00
Editor of <i>Christian Recorder</i>	1,350 00
Editor of the <i>Quarterly Magazine</i>	1,350 00
Secretary of Education	1,350 00
Secretary of Sunday Schools	1,350 00
Manager branch office at Charleston, S. C.	1,000 00

SUPPORT OF TRAVELING PREACHERS.

SEC. 27. The salary of a married traveling preacher shall be four hundred dollars each conference year, with board for himself, wife, and children under fourteen years of age, and his house rent, fuel, and traveling expenses. The amount of pastor's support shall be paid by the church or churches he may serve. Should his wife die he shall have the same as if he were married, for the support of his children, if he have any.

The salary of an unmarried preacher shall be two hundred dollars per conference year, and his board and traveling expenses.

WIDOWS AND ORPHANS OF BISHOPS AND ITINERANT PREACHERS.

SECTION 28. Question 4. What provision do we make for worn-out bishops and itinerant preachers, and for the widows and orphans of our itinerant preachers?

Answer 1. We hereby settle an annuity of three hundred dollars (\$300.00)

for our worn-out traveling preachers, to be paid them quarterly, during the period of their natural lives, by the financial secretary, such payments to be made always subject to the approval of one of the bishops and of the Annual Conference to which said claimant belongs.

2. The widows of our deceased itinerant preachers shall each receive one hundred dollars per annum. The orphans of such preachers shall receive fifty dollars per annum, provided they are under fourteen years of age, and no one claimant shall be entitled to the above amount for more than three children. The above support to last no longer than the time of widowhood.

The provisions of this paragraph shall not take effect until the condition of the treasury, in the judgment of the Financial Board, shall warrant it.

INEFFICIENT BISHOPS AND THEIR SUPPORT.

SECTION 29. What shall we do to support our worn-out Bishops?

Answer 1. We do hereby settle an annuity on each and every one of our Bishops, who may become unable to perform their official duty, the sum of one thousand dollars annually, to be paid monthly, during the period of their natural lives, by the financial secretary, out of the general treasury, in the same manner as are the other Bishops and general officers paid.

THE WIDOWS AND ORPHANS OF THE DECEASED BISHOPS.

SECTION 30. What shall we do for their support?

Answer 1. The financial secretary shall pay twenty-five dollars per month to each widow of our deceased Bishops, so long as she remains in the state of widowhood, and in good standing in the A. M. E. Church. In case the widow should die before the children cease to be wards of the Church, the financial secretary and Financial Board shall continue to pay the same amount to the children until they become fourteen years of age, as is

provided for the children of itinerant preachers.

THE SUPPORT OF MISSIONARIES AND THE
ENDOWMENT OF SCHOLARSHIPS IN
WILBERFORCE UNIVERSITY.

SECTION 31. Question 5. How shall we assist our missionaries in their work, and our young people in their education?

Answer 1. The Board of Managers of the church treasury shall apportion such amount of money to each conference as the state of the treasury will warrant.

SEC. 32. The financial secretary shall receive from each conference the amount apportioned by the percentage, and keep an account of the same in a book kept for that purpose.

SEC. 33. Each conference shall disburse its own money within its bounds. Should there be a balance after such disbursement, then it shall be sent to the financial secretary, who shall place it to the credit of the Chartered Fund.

SEC. 34. The Board of Managers of

the church treasury shall endow scholarships to Wilberforce University with as much celerity as is compatible with the condition of the treasury; provided, however, that they shall endow at least one scholarship each year.

SEC. 35. The scholarships so endowed shall be known as the African Methodist Episcopal Church scholarships.

2. They shall be used for the purpose of preparing young men for the ministry in the African Methodist Episcopal Church, and also for the purpose of preparing young women to labor in the educational department of our church.

SEC. 36. These scholarships shall be under the concurrent direction of the financial secretary and the president of the Wilberforce University.

SEC. 37. The financial secretary shall pay all salaries first, and then the Financial Board shall make all appropriations not authorized by the General Conference. But all the appropriations of the General Conference shall be paid as the state of the treasury will warrant.

SEC. 38. The financial secretary is authorized to visit the Annual Conferences on invitation of the presiding bishop, by the direction of the Financial Board, or in case of special business.

CHAPTER V.

On Educational Interests.

How shall we promote the educational interests of our church?

ANSWER.—We do hereby establish and organize an Educational Department.

The management of this department shall be placed in the hands of a General Board of Education and a Secretary of Education, who shall be elected by the General Conference.

The Board of Education shall consist of one member from each Episcopal District, nominated by the Council of Bishops and confirmed by the General Conference, not less than one-third of whom shall be laymen; and whose tenure of office shall be four years.

In the event of death, resignation, disability, gross neglect of duty or change of district, the Board shall declare the place of such a member vacant, and from his district appoint his successor. The Secretary of Education shall be an *ex-officio* member of said Board.

This Board shall be presided over by a Bishop selected by the Council of Bishops. It shall hold an annual session on the first Wednesday in October, at such place as it may select, at which a majority of the members shall constitute a quorum for the transaction of business, after due notice shall have been given to all the members. In the absence of the presiding officer, a chairman *pro tem.* shall be chosen

It shall be the duty of this Board to exercise a careful supervision of the Educational work of the Church, to devise and authorize the execution of plans for increasing the Educational funds and advancing the Educational interests of the Church ; to consider at its regular or called meetings all claims upon the treas-

ury, and to make such appropriations as have been authorized by the General Conference, and in the manner prescribed.

It shall audit annually the Secretary's accounts, and arrange for all disbursements of money not otherwise provided for, and shall make through the Secretary of Education, an annual report to each annual conference, and a quadrennial report to the General Conference.

In case of the death, resignation or incapacity of the Secretary of Education, this Board shall have power, in the interim of the General Conference, to appoint his successor.

DUTIES OF THE SECRETARY OF EDUCATION.

It shall be the duty of the Secretary of Education to receive, receipt for and account all moneys raised for Educational purposes. He shall open an account, and deposit in some reliable bank all moneys received, and make all disbursements under the direction of the Board of Edu-

cation. He shall faithfully execute all orders of said Board, and use his utmost ability to make the department successful in operation and result. He shall co-operate with the trustee boards of every institution assisted by this department in the investment of the funds thus appropriated, and shall personally inspect the operation of such institutions, and keep the department informed of the general condition of the Educational work. When in his judgment necessity requires, he may in conjunction with the President of the Board, call special meetings, for which due notice shall be given to all the members.

He shall receive for his services the same salary paid to other general officers, and in the same manner as is provided for their support, for one-half of the ensuing quadrennium, after which his salary shall be paid out of Educational funds raised under the provisions of this chapter. For the faithful performance of his duty the Secretary shall give satisfactory bond in the sum of five thousand

dollars (\$5,000) to the Board of Education.

EXECUTIVE COMMITTEE.

The Board shall have power to appoint an Executive Committee of five members, including the Secretary, which, in cases of emergency, may meet at the request of the Secretary and transact such business as the case requires, or which may be delegated to it by the General Board.

LOCAL BOARDS.

At the holding of each Annual Conference, there shall be nominated by the Bishop, and confirmed by the Conference, a Local Board of Education, consisting of three ministerial and two lay members, which shall continue active through the year. This board shall receive and compare all educational reports of the pastors and of the Secretary, which shall include a statement of all moneys raised for educational purposes on Endowment day, or at any other time whatsoever, and in the interim of the annual conference it

shall see that these interests of the church are properly presented and sustained, and in all possible ways shall co-operate with the Secretary of Education in advancing the work.

DISTRICT BOARDS.

For the purpose of more completely supervising and regulating the operations of this department, the connection shall be divided into four educational districts. The Eastern, and Western and the Middle States, together with Maryland, West Virginia, Kentucky and Missouri, shall constitute and be named the First Educational District; Virginia, North Carolina, South Carolina and Georgia, the Second Educational District; Florida, Alabama, Mississippi, and Tennessee, the Third Educational District, and Texas, Louisiana, Arkansas, and Indian Territory the Fourth Educational District. All territory not specified shall belong to the first district. The Local Boards in each Conference within the district shall elect one of their number to be

a member of the District Educational Board.

This Board shall have general supervision of the educational work within its district, shall regulate and authorize the establishing of schools, may appoint district secretaries of education, and designate and arrange for their compensation. It shall apportion the funds appropriated to the educational work of its district, and submit annual and quadrennial reports to the Secretary of Education. It shall determine its place of meeting and such times as may enable it to forward its reports to the Secretary of Education, at least two weeks prior to the meeting of the General Board. Any vacancies in local or district boards shall be filled by appointment of the Bishop of the Conference in which such vacancy occurs. All local and district boards and officers shall be subsidiary and amenable to the General Board and such officers as handle educational funds shall give bond of not less than one thousand dollars, (\$1,000).

How shall moneys be raised for this department?

1. By private donations and bequests, which shall be applied according to the wish of the donor.

2. By appropriations of the financial board through the Secretary of Education.

3. By the contributions of literary societies formed in the churches of the connection, and which are recommended to be established generally.

4. By public appropriations

5. By maturing of life insurance policies or otherwise.

6. By the establishment of a day throughout the Connection upon which all the churches shall lift a collection that shall be not less than ten cents a member, the avails of which are to be used exclusively as an endowment fund for our several connectional institutions after present indebtedness is met. This anniversary shall be known as Endowment Day and be set for the third Sabbath in each September. The services of the

day, both in church and Sabbath-schools, shall have special reference to educational work, and the entire collections of the day, in both departments, shall be sacredly set apart for this purpose.

The distribution of the Endowment Fund shall be as follows :

There shall be retained by the district secretaries 75 per cent. of the moneys thus raised for the connexional institutions of their respective districts, and 25 per cent. shall be immediately forwarded by each pastor to the Secretary of Education, for the support of the educational work of the church at Wilberforce University. Each pastor shall fill out such blanks as may be furnished by the secretary, and shall report his receipts and duplicate blanks to the local board of education at the session of the Annual Conference. Notice of every such collection shall be given in all our papers at least one month prior to the time appointed, and the pastors of all circuits, stations and missions shall publish, or cause the same to be done, from all their pulpits,

and in such other ways as the Secretary of Education may direct.

It is recommended that the sitting of the Annual Conference shall be so arranged as not to require the absence of any pastor from his post of duty at this important period.

The pastors shall execute such plans for meeting the contingent expenses of the Department of Education as may be advised by the General Board or the Secretary of Education.

CHAPTER VI.

THE PUBLISHING DEPARTMENT.

SECTION I.

Its Location.

1. The Publishing Department of the African Methodist Episcopal Church shall be located in the city of Philadelphia, Pa.

SECTION II.

Its Management.

1. The Department shall be under the control and regulation of a general Business Manager and an Editor.

2. The Business Manager is to have charge of the business operations and the Editor is to edit the publications.

3. The supervision of the Department shall be in the hands of a Board formed of nine ministers from the several episcopal districts—one from each district—known as the Board of Publication. The bishop of the first district shall be its chairman.

SECTION III.

Powers of the Board.

1. It shall examine and audit the monthly, annual and quadrennial reports of the Manager and Editors.

2. It shall have power to remove an inefficient or otherwise disqualified General Manager or editor, when it is clearly necessary for the best interests of the Department.

SECTION IV

Filling Vacancies.

1. Whenever a vacancy or vacancies occur, it or they shall be filled in the following manner: 1st. The bishops pre-

siding over the Board of Publication, together with two other bishops of the next adjoining episcopal districts, shall name one or more persons as successor or successors. 2d. The Board of Publication shall then confirm the nominee or nominees, and he or they shall then enter upon the discharge of his duty or their duties, and shall receive such compensation as may be agreed upon by the Board.

2. In all cases of trial, for any offence, before the Board, the bishop shall preside.

SECTION V.

Additional Help.

1. The Board shall have power to grant the General Manager and Editor such additional help as they may need and the business of the Department will allow.

2. It shall, moreover, regulate the amount of compensation to be allowed for such additional help.

SECTION VI.

Duty of the Manager.

1. It shall be the duty of the General

Business Manager to supply each Annual Conference Book Steward with such books and church requisites as he may require; but the demand must be within the Manager's catalogue.

2. The Manager shall reduce the price of the hymn books as soon as possible, so that they may have a wider circulation.

3. The Manager shall not be allowed to make any contracts, or give any notes using his official name, and making the Department thereby responsible without getting the consent or permission of the Board of Publication.

SECTION VII.

District Book Stewards.

1. There shall be an Executive Committee of three to whom one shall be the District Book Steward.

2. The duty of said committee shall be to see that each member of the Conference and each church in the district is furnished with the books and papers of the connection.

3. The Book Steward and Committee shall make their returns according to law and then report their doings to the Annual Conference.

4. The Book Stewards shall make remittances every thirty and sixty days to the General Manager, and every ninety days they shall make full settlement with the Department.

SECTION VIII.

Books sent to Preachers.

1. When books are sent to an itinerant preacher, by his order, and he then refuses or neglect to take them out of the express office, charges may be preferred against him at his Annual Conference by the General Manager either in person or by letter: and the same preacher shall be dealt with as in cases of inefficiency.

2. All books furnished preachers, except the Book Stewards, shall be on the C. O. D. plan, and at the rate of one-fourth the retail price when the deduction can be made without loss to the Department.

3. All traveling preachers in the connection are required to subscribe to the *Christian Recorder*, or *Southern Christian Recorder*.

4. The publishers are authorized to put the names of traveling preachers on the subscription list and send them the paper for which they shall pay at the next annual session of their Conference.

SECTION IX.

On Publications.

1. The publications of the Department shall be the *Christian Recorder*, *Child's Recorder*, *Ladies' Magazine*, *Quarterly Review of the A. M. E. Church*, and such books and other productions as may be deemed necessary and profitable by the Manager and Board of Publication. These shall be published when the state of the treasury will permit.

2. The columns of the church-papers shall be open to the Bishops and general officers of the church for all communications on official matters pertaining to their several Departments.

3. The quadrennial reports of the General Manager and Editors shall be submitted to the Bishop's council prior to their being made to the General Conference.

4. All laws, or parts of laws in conflict with this are hereby repealed and this law shall take effect on its passage.

5. The support of the Business Manager shall continue until May, 1885. After said month he shall receive his pay from the revenue of the concern. The general fund shall not be used for that purpose after that date.

6. The establishment of a Branch Publishing House in Charleston, S. C., is a necessity. Said house on being established shall be furnished with goods at cost from the house in Philadelphia, and the agent of it shall render a quarterly report of it to the Business Manager at Phila., and he shall submit said report to the Board of Publication at its meeting.

7. The *Quarterly Review* shall be exclusively in the hands of an editor,

whose duty it shall be to edit and publish it. He shall submit his report to the Board of Publication.

8. It shall not be lawful for the editor of the *Christian Recorder* hereafter to publish articles of such a nature as to reflect on the person and character of any.

CHAPTER VII.

SUNDAY-SCHOOL DEPARTMENT.

SECTION I.

Concerning Organization.

In order to enlarge and extend the work and influence of the Sunday-school in the African Methodist Episcopal Church, be it

Resolved, That we hereby adopt the organization known as the "Connectional Sunday-school Union of the African Methodist Episcopal Church," the constitution of which should be as follows:

CONSTITUTION.

ARTICLE I.

The title of the Association shall be

“ The Connectional Sunday-school Union of the African Methodist Episcopal Church.”

ARTICLE II.

Its object shall be to unite, strengthen and extend the Sunday-school work of the African M. E. Church in the United States and elsewhere; to provide an ample and suitable literature for the same; to aid the needy Sunday-schools thereof; to encourage the holding of Sunday-school Normal Institutes and Conventions for the training of teachers, and to impart information concerning the best methods of governing, conducting and equipping Sunday-schools, and to secure the proper grading of our Sunday-schools, and to gather whatever statistics, and other data, may be necessary to keep the Church continually informed of the true condition of her Sunday-school work.

ARTICLE III.

The officers of the Union shall be a President, who shall be the Senior Bishop of the African Methodist Episcopal

Church ; Vice-Presidents, consisting of the remaining Bishops, ranking according to their seniority in office ; a Corresponding Secretary, who shall be elected by the General Conference ; a Treasurer, and a Board of Managers, consisting of one preacher and one layman from each Episcopal District.

ARTICLE IV.

The Board of Managers shall be nominated by the Bishops and confirmed by the General Conference, and shall hold their office for four years. The President, Vice-Presidents, Corresponding Secretary and Treasurer, shall be *ex-officio* members of the Board of Managers.

ARTICLE V.

The Board of Managers shall have power to frame its own by-laws ; to locate the head-quarters of the Union ; to select and arrange for the supplying of Sunday-school helps and requisites ; to extend aid to needy Sunday-schools ; to provide for the payment of the current expenses

of the Union, and to perform any other labors that may be deemed necessary to further the legitimate purposes of the Union.

ARTICLE VI.

The Board of Managers shall elect a Treasurer, who shall give a good and sufficient bond for the faithful performance of the duties of his office.

ARTICLE VII.

The Board of Managers may elect worthy persons as honorary members.

ARTICLE VIII.

In order to enable the Union to carry forward its legitimate work, the day heretofore known and observed as Children's Day shall be continued, at which time each church and Sunday-school shall raise a collection for the support of the Union, and the second Sunday in June of each year shall be observed as said day.

ARTICLE IX.

There shall be elected in each Annual

Conference a local Board of Managers, consisting of three, one of whom shall serve as Conference Corresponding Secretary, whose duty it shall be to record the Sunday-school statistics reported at each Annual Conference session, and transmit a copy thereof to the general Corresponding Secretary, and advise with him as to the time and methods of conducting Conference or District Sunday-school Conventions.

ARTICLE X.

Each Sunday-school within the bounds of the African Methodist Episcopal Church shall be entitled to all the benefits and privileges of the Union, without conditions, except the contributing of one collection annually to its support.

ARTICLE XI.

The payment, by individuals, of ten dollars at any one time, shall constitute Life Membership, and the payment of fifty dollars at any one time, Life Directorship.

ARTICLE XII.

An anniversary meeting of the Union shall be held each year, at such time and place as the Board of Managers may direct, when the Corresponding Secretary and Treasurer shall submit their annual report.

ARTICLE XIII.

All moneys received from collections, grants, or profits of Sunday-school supplies, above the amount necessary to defray the current expenses of the Union, shall be devoted to the work of organizing new Sunday-schools, and to aiding needy ones.

ARTICLE XIV.

The work of the Union shall be divided into the following four departments: 1, Benevolence; 2, Publication; 3, Normal; 4, Statistical; and shall be under the general supervision of the corresponding Secretary, who shall be the editor of all the Sunday-school publications issued by the African Methodist Episcopal Church.

ARTICLE XV.

This constitution cannot be altered or amended except by the General Conference of the African Methodist Episcopal Church.

SECTION II.

1. It shall be the duty of each annual conference at its first session after the adjournment of this general conference, to provide for a division of the Sunday-schools within its limits into one or more Sunday-school districts. Each annual conference shall also name the time and place for holding an annual meeting for pastors, superintendents, and teachers in each district. At each annual meeting a district superintendent shall be chosen.

2. Each pastor shall send, or cause to be sent, a quarterly report to the district superintendent, giving the statistics, and describing the methods of instruction pursued by the schools in his work.

3. It shall be the duty of the district superintendent to make a quarterly report to the corresponding secretary of

the Sunday-school Union, showing the condition of the schools in his district for the quarter. The corresponding secretary shall publish a condensed report for the quarter, embracing the returns from each annual conference Sunday-school district.

4. The officers of each district meeting may provide for the holding of teachers' institutes, normal classes, or for a series of meetings, the design of which shall be to better prepare our teachers for the work assigned them, and to awaken an increased interest in, and improvement of, the Sunday-schools of the A. M. E. Church; provided, that nothing shall be done contrary to or in conflict with the plans and operations of the Sunday-school Union.

5. To provide for the uniformity of the reports to be presented at each annual and quarterly district meeting, the corresponding secretary of the Sunday-school Union shall furnish a series of blank forms, so arranged as to suggest the information desired.

SECTION III.

CONSTITUTION FOR THE GOVERNMENT
OF THE SUNDAY-SCHOOLS OF THE
AFRICAN METHODIST EPISCO-
PAL CHURCH.

I. This Sunday-school shall be under the jurisdiction of the Connectional Sunday-school Union of the African Methodist Episcopal Church, and shall be known as the——Sunday-school, connected with——A. M. E. Church, at——

II. The officers of this school shall be the pastor in charge, who shall be chief superintendent, a superintendent, assistant superintendent, a secretary, an assistant secretary, treasurer, a librarian, and a chorister, each of whom shall perform the usual duties of their respective offices, and, together with the teachers, shall constitute the Sunday-school Board.

III. The pastor shall nominate the officers, and they shall be elected by the Sunday-school Board.

iv. The Sunday-school Board shall hold monthly meetings for the transaction of business, at such time as may be agreed on, when the following order of business shall be observed : 1. Religious exercises. 2. Reports of officers. 3. Reports of teachers. 4. Reports of committees. 5. Unfinished business. 6. Miscellaneous business.

v. The nomination of any person for teacher shall be made at a regular meeting of the Board, and any person so proposed, by the consent of a majority, and subscribing to this constitution, may become a teacher.

vi. The teachers in all our schools, wherever the same is practicable, shall be religious and of good report. In every case they must at least possess a good moral character.

vii. By-laws may be adopted by the Sunday-school Board, provided the said by-laws are in accord with all the provisions of this Constitution and the Constitution of the Sunday-school Union.

viii. An annual meeting of the Sun-

day-school Board shall be held, at which time all the officers shall be elected. The officers elect shall assume the duties of their respective positions the first Sunday after their election.

ix. Immediately after the annual election of officers, it shall be the duty of the pastor to send, or cause to be sent, a certified list of the names of the officers elect to the corresponding secretary of the Sunday-school Union, and in every case the proper post-office address of the superintendent and secretary must be given.

x. It shall be the duty of the pastor, in connection with the Sunday-school Board, to arrange for the holding of weekly teachers' meetings, quarterly reviews, and the Children's Day anniversary.

xi. The pastor shall be *ex-officio* chairman of the teachers' weekly meeting and the meeting of the Sunday-school Board. In his absence the superintendent shall preside, and if neither are present the assistant superintendent shall preside.

XII. Each Sunday-school shall observe the order of the opening and closing services of each session that may be recommended by the Sunday-school Union, copies of which, together with this constitution shall be furnished to each Sunday-school.

XIII. It shall be the duty of the Sunday-school Board to adopt such publications as the Sunday school Union may be authorized to issue in the name of the A. M. E. Church, and each pastor is enjoined to see that this provision is faithfully carried out.

XIV. In no case, or under no circumstances, shall any Sunday-school appropriate all, or any part, of the money raised on Children's Day for its own use; but the entire amount shall be immediately forwarded to the Corresponding Secretary of the Sunday-school Union, who will return a receipt showing the amount received, and said receipt shall be read by the Secretary to the school in open session.

XV. This Constitution can only be

altered or amended at a session of the General Conference of the African M. E. Church.

CHAPTER VIII.

ON DOCTRINE AND USAGES.

SECTION I.

Concerning Apostolic Succession.

WHEREAS, we have heard with deep regret the dogma of Apostolic Succession and the distinct and separate priesthood of the ministry preached in our pulpit,

And whereas there are those amongst us, members of this body, who are said to be seeking reordination at the hands of the Episcopal bishops, and whereas we have strong reasons for believing that what is thus reported has some foundation in fact :

Therefore be it resolved by this the Eighteenth General Conference now assembled that we set forth the following declarations, and that any person or persons who are not in harmony with the same or cannot subscribe thereto are

hereby declared out of harmony with the standards of Methodism and are liable to impeachment for propagating error and sowing dissension, to wit:

We hold and believe that there is no separate priesthood, under the Christian system, set over the church. That the sacerdotal theory of the Christian ministry is a dishonor to our Lord Jesus and is especially condemned by the tenor of the Epistle to the Hebrews.

SECOND, That whilst there is a separate ministry in the New Testament representing the universal priesthood or membership of the church, yet, as has been affirmed above, each and every member is a king and priest unto God.

THIRD, That we recognize the two orders and the one office in our church to be the regularly ordained ministry and that we are satisfied with the ordination of the same, holding it to be valid and true in every respect.

FOURTH, That the doctrine of Apostolic Succession, according to our belief as Methodists, is erroneous. That there

is an uninterrupted succession of ministers which the divine eye can trace up to the Apostolic times there can be no doubt. But it is utterly impossible to prove that in any part of the world there is a ministry that can trace its orders up through episcopal hands to the Apostles.

FIFTH, "That the Apostles had and could have no successors from the fact that their authority, indicated in two ways, was first to teach Christianity by word and writing, for which they had the gift of inspiration in a special sense; and secondly, to found the Church, for which they had the power of the keys of binding and loosing, that is, of uttering unchangeable decrees of ecclesiastical government, 'that a succession of such men would not have been in harmony with the known will of Christ.'"

SIXTH, That there is an identity between the Bishops and Elders or Presbyters, as is evident from Acts 20 : 17, 28; Titus 1 : 5, 7; First Peter 5 : 1, 2; Phil. 1 : 1; First Tim. 3 : 1, 8. But as every body must have a head, the Bishops

among us are *Primi inter pares*—"Chiefs among the Elders."

SEVENTH, That a reordination of any Bishop, Elder or Deacon by any other ecclesiastical authority can not and will not be tolerated in the African Methodist Episcopal Church.

EIGHTH:—Any person or persons who shall violate these Declarations by preaching the Dogma of Apostolic Succession shall be guilty of a breach of Discipline, and shall be tried, and, if found guilty, be suspended or expelled, at the discretion of the committee before whom such person shall be tried.

SECTION II.

Concerning Ritualism.

WHEREAS, We believe that the doctrines, practices, usages and genius of American Methodism, as believed, observed and conformed to by the founders of African Methodism and their successors to the present day, should, in their

entirety, without modification, restriction or enlargement, be believed, practiced and conformed to by us, and by those entrusted with the continued preservation and development of African Methodism in its historic and progressive relations; and,

WHEREAS, We further believe that in all things essential as touching the doctrines, government, service, order and work of the African Methodist Episcopal Church, there should be oneness of purpose, concurrent opinion, continuity of methods and harmony of feeling and relation between the several factors that compose the whole.

RESOLVED 1st, We hold as the result of our best knowledge, based upon the facts of history, and the teachings of experience, (the same resulting primarily from the origin and development of American Methodism, and secondarily from the origin and development of African Methodism), that it is highly inexpedient and unwise to permit any innovation on the concurrent

beliefs, practices and usages of African Methodism ; and in view of this, we do not hesitate to affirm that the dogma of Apostolic Succession is foreign and repugnant to the concurrent beliefs and teachings of African Methodism, and that no bishop or minister of the African Methodist Episcopal Church should be allowed to publicly proclaim opinions and views favorable thereto.

SECOND, as touching the usages and practices of the African Methodist Episcopal Church, we are free to aver that while it is desirable to secure uniformity in the order of the public services, and to enlist, so far as possible, the thought and spirit of the people in the same, and while we grant that the orderly repetition of the Decalogue, the Apostles' Creed, and the responsive reading of the Scriptures may conduce to the attainment thereof, we strenuously deny that the presence and use of a heavy and prosy ritualistic service in our public congregations, will, in any sense, increase their spiritual interest, and

we deprecate any and all efforts that favor the introduction of ritualism in connection with our public service.

THIRD, That the wearing of robes, gowns or surplices by the bishops or ministers of the African Methodist Episcopal Church is at variance with the simplicity of Methodistic usages, and should therefore be discontinued.

RESOLVED, That all laws or parts of laws in conflict with the spirit and language of these resolutions be and the same are hereby repealed.

CHAPTER IX.

CHURCH PROPERTY.

SECTION I.

Instruction Concerning Deeds.

1. For the security of our meeting-houses and the premises belonging thereunto let the following plan of a deed of settlement be brought into effect in all

possible cases wherever the law will permit it in any state.

2. If necessary, though each Annual Conference may make such modifications in the deed as may be required by the laws of any State, so as to firmly secure the premises to the African Methodist Episcopal Church.

3. It is necessary that all our deeds should be recorded for legal as well as for prudential reasons.

4. The incorporation of all our churches, where the law will permit it, should be attended to as soon as possible.

SECTION II.

[The Form of Deed.]

THIS INDENTURE, made this day
of , in the year of our Lord one thou-
sand hundred and , between
of the , in the State of , [if the
grantor be married, insert the name of
his wife] of the one part, and trustees,
in trust for the use and purposes herein-

after mentioned, all of the in the
State of aforesaid, of the other part,
Witnesseth, that the said , [if mar-
ried, insert the name of his wife,] for and
in consideration of the sum of spe-
cie, to in hand paid, at and upon
the sealing and delivery of these pre-
sents, the receipt whereof is hereby ac-
knowledged, hath or have given, granted,
bargained, sold, released, confirmed, con-
veyed, and by these presents doth or does
give, grant, bargain, sell, release, confirm,
and convey unto them the said trustees
and their successors, (trustees in trust for
the uses and purposes hereinafter men-
tioned and declared,) all the estate, right
title, interest, property claim, and de-
mand whatsoever, either in law or equi-
ty, which he, the said [if married
here insert his wife's name,] hath (or
have) in, to, or upon all and singular, a
certain lot or piece of land, situate, lying,
and being in the and State afore-
said, bounded as follows to wit : [here in-
sert the several courses and distances of
the land to the place of beginning,] con-

taining and laid out for acres of land, together with all and singular the houses, woods, waters, ways, privileges, and appurtenances thereto belonging, or in any wise pertaining: to have and to hold all and singular the above mentioned and described lot or piece of land, situate, lying, and being as aforesaid; together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, unto the said and their successors in office, forever, in trust, that they shall erect, or cause to be built thereon, a house or place of worship, for the use of the members of the African Methodist Episcopal Church in the United States of America, according to the rule and discipline of said church, which from time to time may be adopted and agreed upon by the ministers and preachers of the said church, at their General Conferences, in the United States of America; and in further trust and confidence, that they shall at all times forever, hereafter, permit such ministers and preachers belonging to said church, as shall

from time to time be duly authorized by the General Conferences of the ministers and preachers of the said African Methodist Episcopal Church, or by Annual Conferences authorized by the said Conferences, to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more trustees, hereinbefore mentioned, shall die, or cease to be a member or members of said church, according to the rules and discipline aforesaid, then and in such case it shall be the duty of the stationed minister or preacher (authorized as aforesaid,) who shall have the pastoral charge of the members of said church, to call a meeting of the members, for the election of all the Board, or a part according to law, as soon as conveniently may be; and when so met, the said minister or preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has (or have) been vacated as aforesaid: Provided the person or persons so nominated shall have been

one year a member or members of the said church immediately preceding such nomination, and be at least twenty-one years of age; and the said members, so assembled, shall proceed to elect, and by a majority of votes, appoint the person or persons so nominated, to fill such vacancy or vacancies, in order to keep up the number of trustees forever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote.

Provided, nevertheless, That the said trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are, or shall be responsible for any sum or sums of money, on account of said premises, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they or a majority of them, shall be authorized to raise the said sum or sums of money, by mortgage on the said premises, or by selling the said premises, after notice given to the

pastor or preacher that has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees, or their successors, within six months after such notice has been given : And if such sale take place, the said trustees, or their successors, after paying the debt, and other expenses which are due, from the money arising from such sale, shall deposit the remainder of the money produced by the said sale, in the hands of the steward or stewards of the Society belonging to or attending divine service on said premises, which surplus or the proceeds of such sale, so deposited in the hands of the said steward or stewards, shall be at the disposal of the next Annual Conference, authorized as aforesaid ; which said Annual Conference shall dispose of the said money, according to the best of their judgment, for the use of the said Society. And the said doth, by these presents, warrant and forever defend all and singular the above mentioned and described lot or piece of ground, with the appurte-

nances thereto belonging, unto them the said and their successors chosen and appointed as aforesaid from the claim or claims of him, the said , his heirs and assigns, and from the claim or claims of all persons whatever.

In testimony whereof, the said (if married, insert the name of his wife,) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in } Grantor's [L. s.]
presence of us : } His wife's [L. s.]

Two witnesses.

Received the day of the date of the
above written Indenture the con-
sideration therein mentioned in full.

Witness, { Grantor's [L. s.]

County, ss.

Be it remembered, that on the day
of , in the year of our Lord, one
thousand , personally appeared be-
fore me, one of the Justices of the Peace,
in the county of and State of

the within named (the grantor, if married, insert the name of his wife,) and acknowledged the within deed of trust to be their act and deed, for the uses and purposes therein mentioned and declared; and she, the said wife of the said being separate and apart from her, the said husband, by me examined, declared that she had made the said acknowledgment, freely and with her own consent, without being induced thereto through fear or threats of her said husband.

In testimony whereof, I have hereunto set my hand and seal, the day and year first above written.

Here the Justice's name. [L. S.]

Note 1. Let all our churches be built plainly and decently, but not more expensively than is absolutely unavoidable.

Note 2. Whereas, some of the States and Territories have special acts on their statute books governing religious bodies, therefore the meaning and intent of this chapter wherever it refers to the law of the State or Territory is to be subject to

said statute law and not to any individual church corporation that is now or may be incorporated.

Note 3. Any church or congregation among us that will not submit wholly to the spiritual government of our General and Annual Conferences shall be disowned.

CHAPTER X.

TRUSTEES OF CHURCH PROPERTY.

SECTION I.

Concerning the Number.

1. Where proper persons can be procured let nine trustees be elected for our meeting-houses: otherwise seven, five or three.

2. Each board shall consist of not less than three, nor more than nine persons.

SECTION II.

Qualifications.

1. Each person to be elected trustee shall be twenty-one years of age, and shall have been not less than six months

a member of our church—except in case of missions, new work, or other emergencies.

2. No person shall be eligible as a trustee of any of our houses, churches or schools who is not a regular member of our church.

SECTION III.

Mode of Election.

1. Wherever the law of the land requires a specified mode of election, that mode shall be observed in electing trustees.

2. When the civil law does not intervene the trustees shall be elected annually by the members of the church.

3. The minister in charge shall appoint the time and place for holding the election and give notice of it from the pulpit at least one Sabbath previous to it.

4. The minister at the meeting for election shall nominate twice the number of persons to be elected.

5. Then every member of the church, twenty-one years of age and in full com-

munion shall have the right to vote for the nominees, and if present at the meeting shall cast his ballot for those of his choice: and so the election shall proceed until by a majority of votes cast the required number of trustees are elected. The minister in charge shall then make a declaration of the result.

SECTION IV.

Chairman of the Board.

1. Where the law of the State does not otherwise direct the minister in charge shall be Chairman of the Board of Trustees, and his signature shall be necessary to make the acts of the trustees legal.

2. When he is chairman of the Board and is at any time unable to be present at a meeting he shall appoint a president pro tem. whose signature also shall be legal.

SECTION V.

Duty of Trustees.

1. The trustees shall manage all the temporal concerns of the church not

otherwise provided for, and shall have a treasurer of the Board elected by the Board.

2. They shall guard all the real estate, churches, parsonages, school-houses and other property owned by the people in the connection.

3. They shall make improvements upon said property or real estate when authorized to do so by a majority of the legal voters of the church.

4. They shall procure by purchase or hire, a house for the preacher's family and also comfortably furnish it for them.

SECTION VI.

Orders for Improvement.

1. Wherever improvements should be made the minister in charge shall call together the legal voters of the church and a majority of them will have to give their consent for the improvement to be ordered.

2. Should, however, a majority of them not be present at the meeting after

the proper call has been made, then a majority vote of those present shall be considered legal.

SECTION VII.

Concerning Reports.

1. The trustees shall make a report of all their receipts and expenditures every quarter to the Quarterly Conference.

2. The Conference shall cause a report of the doings of the trustees to be made at least once a year to the church.

SECTION VIII.

Effects of Expulsion.

1. No person who is a trustee shall be ejected while he is a joint security for money unless such relief is given him as is demanded, or the creditors will accept.

2. Any trustee ceasing to be a member of our church by reason of expulsion or otherwise shall immediately cease to be trustee except in case of debt in which he is a joint security: but even then he shall not be continued any longer than such relief can be given as the creditors will accept.

SECTION IX.

Decorum in Churches.

1. The men and women shall be permitted to sit together in all our churches wherever practicable.

2. All ministers, preachers and officers shall use their influence to put an end to the habit of talking before and after services in our churches.

CHAPTER XI.

ON CHURCH STEWARDS.

SECTION I.

The appointment of Stewards.

1. The number of stewards for each church shall not be less than three nor more than nine.

2. The preacher in charge shall nominate the number of stewards needed for his circuit or station and submit the nomination to the Quarterly Conference, which shall confirm it or if it see proper reject it.

3. The stewards then so nominated and confirmed, shall serve for the term of one year; or be appointed annually.

4. To be qualified for their office they must be men of solid piety, who both know and love the Methodist doctrine and discipline. They must be of good natural or acquired ability to transact the temporal business of the church.

SECTION II.

The Duty of Stewards.

1. They shall take an exact account of all the money or other provisions collected for the support of the preachers in the circuit or station.

2. They shall make an accurate return of every expenditure of money, whether to the preachers, church, sick or poor.

3. They shall seek out the needy and distressed in order to relieve them and comfort them.

4. They shall attend the Quarterly Conferences of their circuit or station to give advice, if asked in planning the circuit or station; attend committees for the application of money to churches, and give counsel in matters of arbitration.

5. They shall write circular letters to

the societies of a circuit when occasion requires to let them know the state of the temporal concerns at the last quarterly meeting and to urge them to be more liberal in their contributions.

6. They shall register the marriages and baptisms and be subject to the bishops, elders, deacons and traveling preachers of their circuit or station.

7. The stewards shall provide the elements for the Lord's Supper.

SECTION III.

The Accountability of the Stewards.

1. The stewards for a faithful performance of their duty shall be accountable to the Quarterly Conference of their circuit or station and it shall have power to remove them when they fail or refuse to do their duty.

2. In the interval of the Quarterly Conference Sessions, the preacher in charge shall have power to suspend a steward who refuses, neglects, or fails to discharge his duty, and to fill the vacancy until the next meeting of the Quarterly Conference which shall dispose of his case.

SECTION IV.

The Stewardesses.

1. The preacher in charge may nominate a board of stewardesses composed of not less than three nor more than nine sisters of the church to assist the stewards in the discharge of their duties.

2. When the nomination is made the stewards shall either confirm or reject it: and if confirmed shall hold the stewardesses responsible to their board for a faithful performance of their duty.

3. Whenever it is necessary for it to be done the preacher and stewards shall remove the stewardesses and supply their places by selecting other female members.

SECTION V.

Church Records.

1. The Board of Stewards shall have a regularly labeled Church Record for the registration of baptisms, marriages, deaths, probationers and members.

2. The preachers in charge of circuits and stations shall see that the foregoing is *enforced*.

APPENDIX.

CHAPTER I.

RULES FOR THE GENERAL CONFERENCE.

SECTION I.

THE ORGANIZATION.

1. The General Conference shall meet every four years in regular session, on the first Monday of May.

2. The College of Bishops shall, on the day designated, at 10 A. M., open, or cause to be opened, the Conference with religious services.

3. The Secretary of the previous conference shall call the roll of members elected or reported so to be.

4. The presiding Bishop shall appoint a Committee on Credentials, one from each Episcopal District, to whom all credentials shall be referred.

5. The Conference elects a Secretary, first Assistant Secretary, second Assistant Secretary Recording Secretary, and two Statistical Secretaries.

6. The Bishops shall appoint the marshals and pages.

7. The bounds of Conference shall be fixed, the hours of meeting and adjourning shall be decided.

8. Rules of government shall be provided for.

9. The General Conference shall appoint the following committees :

1. On Episcopacy one from each annual conference.

2. On the Financial Secretary's Report one from each annual conference.

The Bishops shall appoint the following Committees, which shall consist of one from each Episcopal District :

1. On Publication Department.

2. On Educational Department.

3. On Annual Conference Boundaries.

4. On Temporal Economy.

5. On Missions and Missionaries.

6. On Sunday-schools.

7. On Temperance.

8. On Romanism.

9. On the state of the Church.

10. On Public Worship.

11. On Ways and Means.

12. On the Bible Cause.

The Reports of general officers shall be in the following order :

1. The Quadrennial Address of the Bishops.

2. The Quadrennial Sermon.

3. The General Business Manager's Report.

4. The Financial Secretary's Report.

5. Corresponding Secretary Parent, Home and Foreign Missionary Society.

6. The Secretary of Education.

7. The President of Wilberforce University.

8. The Quadrennial Report of the Board of Trustees of Wilberforce University.

9. The Quadrennial from all schools under the jurisdiction of the General Conference.

10. The several reports shall be referred to the appropriate committees.

11. Two hours shall be devoted each day to the Revision of the Discipline.

It shall be considered section by section, and all amendments shall be offered while the section is under consideration, and when an amendment is adopted it shall be engrossed and read to the Conference, and then passed.

II. RULES OF ORDER AND GOVERNMENT.

For the government of the General Conference of the A. M. E. Church, held in Atlanta, Georgia, commencing May 1st, 1876.

1. The Conference shall convene at 9 o'clock A. M., and adjourn at 2 o'clock, P. M., unless otherwise ordered.

2. The President shall take the chair at the precise hour to which the Conference stood adjourned, and cause the Holy Scriptures to be read, singing and prayer, and on the appearance of a quorum (one-third) shall have the Journal of the preceding day read—which Journal shall be approved (with corrections if necessary); after which business shall proceed in the following order: 1. Reconsiderations if any. 2. Unfinished business. 3. Reports of

Standing or Special Committees. 4. Resolutions, Petitions, Memorials, Appeals. But notice of all motions to reconsider the action of the previous day must be given while the Journal is being read, unless the said notice was announced on the day previous ; otherwise, the Chair shall disregard them. The President shall strictly require the order or orders of the day to be taken up and considered at the time appointed, unless otherwise directed by a two-thirds vote.

3. The President shall decide all questions of order subject to an appeal to the Conference ; but in case of such an appeal, the President and appellant shall only be heard.

4. The President shall appoint all committees not otherwise ordered ; but any member may decline serving on more than one committee at the same time, unless on a special committee.

10. No person shall speak more than twice on the same subject, nor more than ten minutes at the time, without special permission (unless to correct wilful misrepresentation) ; nor shall any member speak more than once until every member choosing to speak shall have spoken ; though he may represent another by his consent.

11. When any member rises to speak it shall be the duty of the speaker to announce the name of the Chair and his conference.

12. No member shall absent himself from

the Conference without permission from the Chair, unless he is sick, or otherwise unable to attend.

13. No member shall be allowed to vote on any question, who is not within the bar at the time when such question is put by the President, except by special permission.

14. All questions pertaining to Petitions, Resolution, or Amendments to change the Discipline, shall first be read before the conference and lie over a day before being altered, rescinded or repealed, if desired by one-third of the Conference, unless on the last day of its session.

15. All resolutions offered to amend, enlarge or change the phraseology of the Book of Discipline shall be read three consecutive times before the Conference, if desired by any member, and referred to the appropriate committee if necessary.

16. The previous question shall never be demanded upon any resolution before two members shall have been heard *pro* and *con*, if desired.

17. A motion to lay an amendment upon the table removes the whole question from before the house for the present, and if not lifted from the table is equal to an indefinite postponement of the subject; but it does not destroy the right of the further consideration of the question at any future time.

18. Privileged questions are as follows: 1. Motion to adjourn. 2. Motions relating to the rights and privileges of the Conference. 3. Motions relating to members individually. 4. Motion for the orders of the day.

19. When a question of order is raised, all other business must be suspended until the point is settled. The President must decide the point without debate, subject to an appeal from the Conference. But nothing is a point of order that does not involve a supposed breach of the Rules or Special Orders.

20. Reasonable time shall be given for the minority to report, before final action shall be taken upon the report of the majority.

21. There shall be two Marshals appointed and two Alternates, whose duty it shall be to protect the bar of the Conference from the encroachment of persons not entitled to seats therein, and to assist the President in maintaining order, whenever instructed to do so by the said presiding officer.

CHAPTER II.

COURSE OF STUDIES

FOR CANDIDATES FOR THE MINISTRY IN
THE A. M. E. CHURCH.

PRE-REQUISITES FOR ADMISSION.

Candidates must stand a fair examination in the following subjects :

1. Reading, and Writing and Spelling.
2. Mental Arithmetic.
3. Geography.
4. History of the United States.
5. Discipline of the A. M. E. Church.
6. Binney's Theological Compend.
7. History of the A. M. E. Church, and Tanner's Apology and Payne's Retrospect.

Without these pre-requisites no one can be admitted.

FIRST YEAR'S STUDIES.

1. Lessons in Composition.—*Hart's*.
2. General History.—*Swinton's*.

3. Scripture History.
4. History of Methodism.—*Steven's Abridged.*
5. Hawley's Manual of Methodism.
6. Vocal Music.
7. Miss Youman's 1st Lessons in Botany.

SECOND YEAR.

1. Moral Science.—*Gregory's Christian Ethics.*
2. History of the Apostolic Church.—*Schaff's.*
3. Sacred Geography.—*Coleman's.*
4. Miss Youman's Second Book in Botany.
5. Physical Geography.
6. Church Government.—*Weyman's.*
7. Systematic Theology.—*Raymond*, I Vol.
8. An Original Sermon must be preached.

THIRD YEAR.

1. Mental Philosophy.—*Porter's Abridged.*
2. History of the Apostolic Church; completed.
3. Physiology and Hygiene.
4. Systematic Theology Continued, II Vols. of *Raymond.*
5. Elementary Geometry.—*Mack's First Lessons.*
6. Buttler's Analogy of Natural and Revealed Religion.
7. An Original Sermon—On the Divinity of Jesus Christ—Text 1 Tim. iii. 16 verse: "God was Manifest in the Flesh."

FOURTH YEAR.

1. Systematic Theology—completed III Vols. of *Raymond*.
2. Natural Philosophy—*Steel's*, six weeks.
3. Homiletics and Pastoral Theology—*Shedd's*.
4. Rhetoric.—*Hart's*
5. Logic. — *McCosh's Laws of Discursive Thought*.
6. Hermeneutics.
7. Church Polity—*Payne on the Nature and Functions of the Government of the A. M. E. Church*.
8. An Original Sermon—On Christian Missions. Text: "He shall have dominion, also, from sea to sea, and from the river unto the ends of the earth."

FIFTH YEAR.

1. Divine Government.—*McCosh*.
2. Harkness First Lessons in Greek.
3. Green's First Lesson in Hebrew.
4. Geology.—*Dana's Abridged*.
5. Political Economy.
6. An Original Essay on "Education in Relation to the Home, the School, the Church, and the State."

POST GRADUATE STUDIES.

1. Wesley's Sermons.
2. Clarke's Commentaries.

3. Lange's Commentaries—begin with Genesis.
 4. Horne's Introduction to the Critical Study of the Scriptures—*unabridged*.
 5. Newton on the Prophecies.
 6. Prideaux's Connection.
 7. Ecclesiastical Law, by Henry and Harris.
 8. Political Hermeneutics, by Leiber.
 9. Macaulay's History of England.
 10. Knight's History of England.
 11. History of France.—*Guizot's*.
 12. History of the Anglo-Saxons, by Turner.
 13. History of Germany.
 14. Philosophy of History.—*Shedd*.
 15. Philosophy of History.—*Schlegel's*.
 16. Life of Jesus, by Farrar.
 17. Botanical Text-Book on Structural Botany.
 18. Dana's Geology Revised
 19. Zoology.—*Norton's*.
 20. Biology, by Rev. Joseph Cook.
 21. Astronomy.
 22. The Human Intellect, by Porter.
 23. General Literature.—*Funk's Publications*.
 24. History of Christian Doctrine, by Shedd.
 25. Christian Dogmatics, by Oosterzee.
 26. History of Methodism, by Stevens, 2 vols.
 27. Popular History of the English Bible, by Mrs. Conant.
 28. Kingdom of God under the Old Testament.
 29. " " " New Testament.
- Hengstenburg*.

30. Through the Dark Continent.—*Stanley*.
31. Typical Forms in Creation.—*McCosh*.
32. Intuitions of the Mind.—*McCosh*.
33. Laws of Discursive Thought.—*McCosh*.
34. History of the Jewish Church.—*Dean Stanley*.
35. History of the Eastern Church.—*Dean Stanley*.
36. Nineveh and its Remains, 2 vols.—*Layard*.
37. Egypt and its Monuments.—*Dr. Hawks*.
38. Expedition to the Dead Sea, the Jordan.—*W. F. Lynch, U. S. Navy*.
39. Sinai and Palestine.—*Dean Stanley*.
40. Past, Present and Future.—*Carey*.
41. The Problem of Human Destiny.—*Dewey*.
42. Science of Esthetics.—*Day*.
43. Study of Art.—*Dwight*.
44. Development of Hypothesis.—*McCosh*.
45. Our Oriental Missions.—*Bishop Thomson*.
46. Round the World.—*Bishop Kingsley*.
47. Music and some Highly Musical People.—*Trotter*.
48. Origin of Races and Color.—*Delany*.
49. Reign of Law.—*Argyle*.
50. Primeval Man.—*Argyle*.
51. The Races of the Old World.—*Bruce*.
52. Principia or Basis of Social Science.—*Wright*.

CHAPTER III.

SPECIFIC EXAMINATION.

Questions on Review to be answered by candidates on completion of fourth year's studies, or upon examination for Elder's Orders.

I. PERSONAL RELIGIOUS LIFE AND HABITS.

The very great excellence of the following is our excuse for copying it from the Discipline of the Methodist Episcopal Church (1878).

1. State your views of the character and source of the Christian life.

2. How may we know that we are partakers of this life?

3. What are the evidences of a divine call to the ministry?

4. State what you consider to be the main duties of the ministerial office, and the necessary qualifications for the discharge of them.

5. By what means may these qualifications be cultivated?

6. Give your views of the nature and importance of Pastoral Visitation, and state the amount of attention you give to it.

7. Inform us of your general habits of study.

8. Name all the books you have read each year since your admission on trial in the traveling ministry.

9. How much time do you devote to the study of the Scriptures, and with what method do you study them?

II. EXAMINATION OF THE BIBLE.

1. In what sense do you consider the Bible to be the word of God, and by what arguments do you sustain your views?

2. Explain what is meant by the phrase "Canon of Scripture."

3. Distinguish between the genuineness, and authenticity, and credibility of a book.

4. Give a synopsis of the argument by which the genuineness of the books constituting our received Canon of the Old Testament is established.

5. Give a synopsis of the argument establishing the genuineness of the books contained in the received Canon of the New Testament.

6. In what sense do Protestants affirm and Romanists deny that the Scriptures form a complete and infallible rule of faith and practice?

7. State when the authorized version of the Bible appeared, and how it was produced.

8. Give an epitome of the history of the Israelites from the time of the Exodus to the death of Joshua.

9. Recount the leading facts connected with the revolt of the Ten Tribes.

10. Name the great Annual Festivals of the Jews; and also state what they were designed to commemorate, and how they were observed.

11. Name the principal prophets, the periods in which they prophesied, and the particular burdens of their prophecy.

12. Give from the life of our Lord some illustrations of his regard for the Old Testament Scriptures.

13. What predictions relate to Christ, especially to the time of his coming? his character? office? death?

14. Of what periods of the life of our Lord have we historical records? and over how long a period did his ministry extend?

15. Describe the principal events and localities of his ministry.

16. State the leading facts recorded in the Acts of the Apostles.

17. What is a miracle? In what way do miracles authenticate a divine revelation?

III. ON THE DOCTRINES OF THE BIBLE.

1. In what manner does the Bible make known the existence of God?

2. What Scripture proof is there of a Trinity of Persons in one Godhead?

3. Enumerate the attributes of God, and give Scripture proofs of each.

4. Give the Scriptural doctrine of the Incarnation, and show how it is connected with the Gospel scheme.

5. Give a summary of the Scripture argument for the Divinity of Christ.

6. Give the Scripture proof of the Personality, Divinity, and Work of the Holy Spirit.

7. What was the effect of Adam's sin upon himself? upon his posterity?

8. What is the relation of the vicarious death of Christ to the forgiveness of our sins?

9. State the proofs by which the resurrection of Christ is established.

10. Show the nature and value of Christ's intercession as taught in the Scriptures.

11. What are the doctrine and proof of the Witness of the Spirit?

12. State concisely the doctrine of Christian perfection as taught by Mr. Wesley, and support it by Scripture proofs.

13. Explain the difference between regeneration or the new birth, and entire sanctification.

14. State the Arminian doctrine respecting the perseverance of the saints, and show its harmony with the Scriptures.

15. State the nature, design, and obligation of Baptism; and the proofs of each.

16. State why baptism of infants should be retained in the Church.

17. What are the phrases used in Scripture to designate the Lord's Supper? what their import? what the ground of obligation on Christians to observe this sacrament?

18. State the Romish doctrine of Transubstantiation; also the Lutheran doctrine of Consubstantiation; and give an outline of the arguments by which each is disproved.

19. How do you prove that the wicked will not be annihilated?

20. State the Scripture doctrine of the resurrection of the body, and give the proofs.

IV. CHURCH ORGANIZATION AND GOVERNMENT.

1. State the different forms of Church government.

2. State the character of the organization in Great Britain; in what respects it differs from, and in what it agrees with, that of the Methodist Episcopal Church and of the African Methodist Episcopal Church in the United States.

3. What are the respective duties and powers of the General Conference and of the Annual and Quarterly Conferences in the African Methodist Episcopal Church?

4. What are the peculiar duties and powers vested in the following officers of the Church respectively, namely: Bishops, Presiding Elders, Elders, Deacons, Preachers in Charge, Local Preachers, Stewards, Trustees of Churches, and Class Leaders? and how is the limitation of the power, and the amenability of each for its proper exercise, fixed?

V. ECCLESIASTICAL HISTORY.

1. Enumerate and describe the principal Jewish sects existing at the time of Christ.

2. Give some account of the early persecutions of the Christians.

3. Mention some circumstances in the state

of the world which assisted the early progress of Christianity.

4. State the doctrines of the Gnostics, and show their evil influence upon the early Church.

5. State the chief causes which led to the separation of the Greek from the Latin Church, and the period when it took place.

6. Give an account of the religious state of the world immediately prior to the time of Luther.

7. Give an account of the Great Reformation—the causes that led to it, and the principal characters engaged in it.

8. Give an account of the Reformation in England; also of the Puritans.

9. Give an account of the origin and rise of Methodism in Great Britain, and the leading characters in the Wesleyan movement.

10. How did Methodism take its origin in this country? who were its principal founders? what were the principal characteristics of the movement?

11. What were the circumstances that led to the organization of the Methodist Episcopal Church? what were the circumstances that led to the organization of the African Methodist Episcopal Church? what were the time, place, and circumstances under which these organizations were effected?

12. State the leading events in the history of the African Methodist Episcopal Church since its organization.

[Read — Thomson's Evidences of Revelation; M'Clintock's Methodology; Kidder's Christian Pastorate; Hervey's Christian Rhetoric; Conybeare and Howson's Life and Epistles of St. Paul.]

BOOKS OF REFERENCE.—Fleming's Vocabulary of Philosophy; Smith's smaller Classical Dictionary; M'Clintock and Strong's Cyclopædia; Haydn's Dictionary of Dates."

CHAPTER IV.

RECOMMENDATIONS TO STUDENTS.

We recommend those who are candidates for either exhorter's or preacher's license, and also those who are probationers in the Conference, and those who are traveling, and local deacons, who desire most profitably to read the Scriptures, that they pursue the following course, viz.:—Read a portion of the Scriptures each and every day. Let nothing prevent you in this good undertaking. Read a lesson of one or two chapters from the Old, and the same number from the New Testament. Do not attempt to master a lesson of more than two chapters from the Old, and two from the New Testament.

These four chapters will be quite as much as you will be able to study profitably. Let your course of reading be regular, and study from day to day. Do not skip about from book to book, and from place to place. Such a course of study will profit you very little, and by it you can never

become learned in the Scriptures. Read a few sentences, or a paragraph, then stop, reflect, and inwardly digest the subject, then proceed again in like manner with a few more sentences, or another paragraph, and so continue until you have completed your Scripture lessons. This will do more good than an attempt to commit the whole to memory.

The course marked out for the study of the Scriptures will be the best, the most profitable of any for you to pursue in the study of those works which we have enjoined, with this simple difference, that we recommend you to take a lesson. A certain number of pages for a daily lesson, instead of a certain number of chapters. For instance, two or four pages of Watson's Institutes read and studied per day, would be a sufficiently large lesson for any one pursuing a regular course of study, and a most certain course to pursue in order to become master of that work.

The same truth holds good of all other books contained in the course.

We have recommended several books to be read which are given at the end of the course for each year. Candidates will not be examined in these, except as to the fact of reading. They may be asked if they have read them. BUT RELATIVE TO THOSE POINTED OUT IN THE COURSE, THEY MUST EXPECT TO PASS A STRICT EXAMINATION UPON THEIR PARTICULAR CONTENTS.

Through much prayer and watchfulness, our hearts are made better by study. "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom." Proverbs xviii. 1.

“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,” says the Saviour. “Study to be approved, a workman that needeth not to be ashamed,” says the Holy Spirit by the sainted Paul.

In conclusion, we say, there is not a book on earth so favorable to all the kind, and all the sublime affections; or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence, as the Gospel. It breathes nothing throughout, but mercy, benevolence and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety or patriotism. This is one of the noblest effects of the art.

The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions.

But it is not in this respect only, that they are sublime. Of the divine nature they contain the most magnificent descriptions that the soul of man can comprehend. The hundred-and-fourth Psalm, in particular, displays the power and goodness of Providence, in creating and preserving the world, and the various tribes of animals in it, with such majesty in brevity and beauty, as it is in vain to look for in any human composition.

CHAPTER V.

THE PRIMITIVE RULE OF GIVING FOR BENEVOLENT PURPOSES.

Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.

—1 Cor. xvi. 2.

Such a system it is my present object to unfold. I can lay no claim to novelty; but this I do not regret, since I am able to commend the plan to be brought forward as *scriptural*. I may also add, it is exceedingly *simple* and *feasible*. It has no complicated impracticable details. It was acted on by many of the disciples of Jesus, eighteen centuries ago; and has, doubtless, to some extent, been followed by the benevolent in subsequent ages. It is to be feared, however, that the instances are wide apart in which it is adhered to at the present day, though a mere inspection of it is enough to show that a better cannot be framed, as might also be argued from the fact of its having an inspired apostle for its authority.

All the elements of this system are contained in the direction of the Apostle Paul to the church in Corinth, respecting collections for the needy saints in Judea. I refer to the passage:—“*Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*”—1 Cor. xvi. 2.

We learn from the verse preceding, that the Apostle had given the same direction to the churches of Galatia. It is therefore probable, that the rule was extended to all the churches that were solicited to contribute for the same purpose. Whether it was the practice of the primitive Christians to lay by them in store for *all* their pious and benevolent objects, on the first day of every week, we have not the means of determining. When we consider, however, the circumstances of believers in that early period, it appears most likely that there was little *opportunity* afforded, as a

general thing, for *laying by* their benefactions. They were themselves on strictly missionary ground, subject to all the demands and embarrassments of such a position ; and they could not except occasionally, as in the case to which the rule specifically refers, have operated for the benefit of the distant. It was in their power to do but little beyond what was pressingly needed on the spot, and was appropriated as soon as it accrued. Bringing in promptly, and disbursing without delay, must ordinarily, with them, have superseded laying by them in store. But even as the case stood, it is hardly to be doubted, that their benevolent contributions were made weekly, on the Lord's day, and that "every one" was expected to give "as God had prospered him."

Still, they did not do for others beyond their own neighborhood, and where opportunities for forwarding their donations must have been unfrequent. Now, observe—in the only case of this kind, of which we have particular information, they were instructed not to defer their preparation until these opportunities should offer, but lay by them in store in anticipation of these opportunities.

Let us now suppose other cases similar to have arisen, in which they were called on to bestow for objects that could be reached only at intervals greater than a week ; why would not the rule apply to these cases with full as much force as to the former ? That is, why would not the rule apply in its full force to every case in which it was convenient only occasionally to convey their quotas to the general treasury ? I confess I do not see.

If the rule was the best one for its original purpose, why is it not the best for every purpose where funds are not to be appropriated on the spot, and as fast as they can be raised? It is difficult to conceive of a case of religious donation, to which the rule may not be substantially, if not literally applied.

I would not claim too much for this rule. I pretend not to say that the apostle contemplated for it universality and perpetuity. I pretend not to say that any anathema awaited those who did not practise it, even at Corinth. Still less would I say, that it is obligatory in such a sense as to render it a test of piety. But it was clearly the very best that could be followed by those to whom Paul sent it; and a better cannot be found to guide the pious and the philanthropic of the present day. In the name of God and of humanity, let all who love our Lord Jesus Christ, adopt some system by which they shall both do what they can, and do it the most effectually for the promotion of the Gospel.

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